

Ahle Sunnah and Ahle Hadīth: the Distance, the Difference

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|--|----|
| Brief Reply to Shaikh Tausīfur Rahmān's objections on Fazāile A'māl..... | 2 |
| Hadīth of Debates | 8 |
| A Gair Muqallid's Debate Manual | 11 |
| A Sample Questionnaire on Taqlid with Answers | 13 |
| How I became a Hanafi | 18 |
| Fazail-e-Amaal ki Haqeeqat: Lecture by Sheikh Touseef Ur Rahman | 37 |
| Detailed Contents | 43 |



Brief Reply to Shaikh Tausīfur Rahmān's objections on Fazāile A'māl

Downloads for further learning

Please download the following:

1. [Fazaele Amal Par Eteraz Key Jawab.at.amr](#) (5MB)
OR [Fazaele Amal Par Eteraz Key Jawab.at.mp3](#) (10 MB)
2. [Objections on Fazaile Amal-Analysis by Maroofi.pdf](#)

For detailed reading:

1. [Tohfa E Ahle Hadith VOL 1 By S.pdf](#)
2. [Tohfa E Ahle Hadith VOL 2 By S.pdf](#)
3. [Tohfa E Ahle Hadith VOL 3 By S.pdf](#)

Should we engage in debates?

Many a time, some over-excited youths would like to engage in debates over the truthfulness of Ahle Hadīth school of thought vs. Hanafi school. Should we really engage in such a debate?

When two neighbors dispute, they go to a court where under the watchful and authoritative eyes of the judge, their advocates debate. Though the neighbors know the issue far better and though they understand each other's language well, they do not debate among themselves, at least not in the court. Outside court, well you know, it's a quarrel, a fight, certainly not a meaningful debate.

So, the first issue to consider is: Who should participate in the debate? Without qualification, without knowledge of the basics of Hadīth and Qurān and usually, of Arabic language too, how can one engage in a meaningful debate?

The next question is: What rules will be followed during the debate, and who will ensure that neither party is violating the rules? Without this, it will not be a debate, but at best, a waste of time, and at worst, a quarrel. Should we engage in that? A follower of Quran and Hadith would certainly not.

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وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا. (القرآن 8:46)

Allāh said: Obey Allah and His Messenger, and do not quarrel with each other.

مَنْ حُسِنَ إِسْلَامُ الْمَرْءِ تَرَكَّهُ مَا لَا يَنْفَعُهُ. (الترمذي 2317)

Allāh's Prophet ﷺ said: A sign of a man's good Faith is that he shuns the useless and meaningless.

What should we do then?

Qualified advocates – in this case, learned clerics – have already done this. Reading some of their works will be enough to get to the Truth. A knowledgeable and trustworthy friend can guide you through the selection of such books. Meanwhile you may go through the rest of this file that contains some interesting excerpts from Urdu books, translated into English.

And remember, that the debate should only happen between experts is not my individual opinion. From the long [Hadīth of Debates](#)¹, you would understand that when the issue of contest was oratory, the Prophet ﷺ asked Hazrat Thābit bin Qais to come forward, and when it came to poetry, he asked Hazrat Hassān to defend Islām. Each of them were renowned in their respective fields.

Shaikh Tausīfur Rahmān's ingenuity

I could only marvel at the cleverness employed in the speech as the Shaikh sandwiched the following blatantly ignorant and infidelous extract between quotes from Fazāile A'māl. How many listeners will be alerted to this abrupt change of subject? How many will understand that “A maulavī sāhib” is a Barelvī Bid'atī and that countless of the grand 'Ulamās of Deoband have spent their lives speaking and writing against them. The Barelvīs too on their part hate the writer and reciters of Fazāile A'māl which is quoted just before and after this extract. The Barelvīs call them Kāfirs and insultors of the Prophet ﷺ.

A Moulvi sahib writes in 'Tazkara tul Ghousia' that ALLAH's Messenger صلى الله عليه وسلم asked Jibrael : where do you bring the revelation from? He said; I stand at 'Sidra tul Muntaha', the revelation is descended and I bring it to you. Asked, have you ever seen who is giving the revelation? Replied; I could never dare too.said , this time go and see who is siting up there. Jibrael went off ,reached the Arsh,curtain raised Muhammad Rassol ALLAH صلى الله عليه وسلم , was himself sending the revelation."

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¹ Dalā'ilun Nubuwwah by Al Baihaqī 5/313

At the end of the lecture, a simple mind would have been brainwashed that each one of these is the Deobandī ideology. Accusing of uncommitted sins!

Miracles of Allāh's Friends, the Walīs

Anyway, one of the main issues he raises are the miracles of Walīs: When the Prophet ﷺ and Sahābah could not do this, how could these Walīs do that? The accompanying audio will explain that, In Shā Allāh.

Actually, miracles are the display of Allāh's special powers. And He does so at the hands of his Walīs to show their high status to the people. Sometimes, He displays His special power at the hands of Kāfirs and unrepentant sinners as a trial. The miracles denote Allāh's sublime power. He has the power to let the Hudhud bird know about the land of

فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ. (القرآن 27:22)
(The hoopoe (hudhud) said to Sulaimān,) "I have discovered **what you did not**, and have brought to you a sure information from Sabā."

Saba while keeping His Prophet Sulaimān عَلَيْهِ السَّلَامُ unaware.

We all agree that a Prophet's status is much higher than that of a common man. And man's status is much higher than that of an animal or bird. Will the Shaikh ask, "How could this bird know when Allāh's Prophet Sulaimān عَلَيْهِ السَّلَامُ who had been given power over the Jins and air, could not?"

Again, the Prophet Sulaimān عَلَيْهِ السَّلَامُ was unable to transport Queen Bilqīs' throne himself while his minister and Allāh's friend (Walī), Āsaf bin Barkhiyā could bring it

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ. (القرآن 27:38)
Sulaimān said, "Which of you will bring me her throne before they come to me surrendering?"

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ. (القرآن 27:40)
He who had the knowledge of the book said, "I will bring it to you before the twinkling of an eye."

before the twinkling of an eye.

Shaikh 'Abdullāh Azzām, one of the greatest revivors of Islām in the 20th century, writes in the accompanying pdf file:

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"A karaamah does not indicate that the person performing such an act is better than others. In fact, sometimes the karaamah decreases his status in the sight of Allaah, due to fame and vanity entering his heart." (*The signs of Allāh, the most merciful Rahmān*, p.11)

The Karāmah or miracle is not a principle of faith nor a juristic ruling. The speech also gives the false impression as if Fazāile A'māl only speaks of miracles, when every reader of the book knows that the miracles do not make up even 20% of the book. The various incidents did most probably happen to the said Walīs of Allāh, and it's just that: a narration of events.

A usual objection is why they don't happen now. The answer lies in the book *The signs of Allāh, the most merciful Rahmān* by Shaikh 'Abdullāh Azzām wherein he enumerates dozens of them. And he mentions the exact names and places of the incidents too.

Usually, some of the 'Ulamās do not mention such details because no matter of Dīn or ruling of Fiqh is based on the authenticity of the incident. Similarly, such Walīs themselves want their names to be hidden to avoid fame, so their names get lost while the events persist in the collective memory of the masses.

Just try to find time to listen to the audio file [Fazaele Amal Par Eteraz Key Jawabāt](#). In Shā Allāh all your doubts will be cleared. If any still remains, do get back to me.

Fazāile A'māl does not teach grave-worship

Fazāile A'māl is a book of merits and rewards of established deeds. It is not a book of juristic rulings. All its reciters know this, and that's why the people associated with Tabligi Jamā'ah do not visit the graves for sinful innovation or Shirk. Only the Barelvis do. Just as the following Hadīth of Tirmizī in which the Prophet is reported to have visited graveyard late at night does not teach grave-worship, so does Fazāile A'māl.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَخَرَجْتُ، فَإِذَا هُوَ بِالْبَيْعِ، فَقَالَ: أَكُنْتُ تَخَافِينَ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولَهُ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا، فَيَغْفِرُ لَأَكْثَرِ مَنْ عَدِيَ شَجَرِ غَنَمِ كَلْبٍ. (الترمذي: 739)

Hazrat 'Āishah رَضِيَ اللَّهُ عَنْهَا reported:

I missed Allah's Messenger ﷺ **one night**. So I went out (to search for him). **He was at Baqi' graveyard** and (on seeing me) he said. "Were you afraid that Allah and His Messenger would be unfair to you (and go to some other wife when it was your turn)?"

I said, "O Messenger of Allah! I thought that you had gone to one of your wives."

He said, "Indeed, Allah the Blessed and the Exalted descends on the night of the fifteenth of Sha'ban to the sky above the earth and forgives people in a larger number than the hair of the sheep of Banū Kaib".

Acceptability of Za'if Hadīths in Merits of Deeds

According to the majority of clerics and Hadīth-scholars, a Za'if Hadīth – not a fabricated Hadīth – is acceptable in everything exceptable in matters of beliefs and juristic rulings.

Hāfiz Nawawī states that there is a general consensus on this. He writes:

"Hadīth-scholars are in agreement on the permissibility of practicing upon Za'if Hadīths when they deal with excellence of deeds, etc., as long as the matter is not related to juristic rulings, beliefs and Allāh's attributes.

In his book, Kitābul Azkār, Imām Nawawī liberally includes Za'if Hadīths as the book is related to virtues and merits of Zikr.

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Imām Bukhārī includes a large number of Za'if Hadīths in his book, Al Adabul Mufrad. Shaikh Nāsiruddīn Albānī has segregated them in his compilation: Za'iful Adabil Mufrad.

Hāfiz Ibn Hajar – commentator of Sahīh Al Bukhārī – writes about Muhammad bin 'Abdur Rahmān At Tufāwī that though Abū Zur'ah – Allāh's mercy be on him -- calls him Munkarul Hadīth (Someone whose Hadīths are incorrect), still Imām Bukhārī has reported three Hadīths in Sahih Al Bukhārī through him. In fact, in the third of those Hadīths “Be in this world as if you were a traveler.”, At Tufaawee is alone, without a corroborator. It is one of the unusual occurrences in Sahih Al Bukhārī. Still, we have to acknowledge that Imām Bukhārī was not strict regarding this because the Hadīth deals with the issue of inducing love and fear, not the issue of a juristic ruling.

Another great scholar of Hadīth Ibn Taimiyah has included Za'if Hadīths in his book, Al Kalimut Tayyib leading Shaikh Nāsiruddīn Albānī to segregate this book too into Sahīhul Kalimit Tayyib and Za'iful Kalimit Tayyib.

Hadīth of Debates

Source: Dalā'ilun Nubuwwah by Al Baihaqī 5/313

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْخَافِضُ، وَأَبُو سَعِيدٍ بْنُ أَبِي عَمْرٍو، قَالَا: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ، حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ ابْنِ إِسْحَاقَ، قَالَ: وَقَدِمْتُ وَفُودُ الْعَرَبِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَدِمَ عَلَيْهِ عَطَارِدُ بْنُ حَاجِبٍ مِنْ زُرَّارَةِ التَّمِيمِيِّ فِي أَشْرَافٍ مِنْ بَنِي تَمِيمٍ مِنْهُمْ: الْأَقْرَعُ بْنُ حَابِسٍ، وَالزَّبْرِقَانُ بْنُ بَدْرِ، وَعَمْرُو بْنُ الْأَهْتَمِ، وَالْحَبْحَابُ بْنُ بَزِيدٍ، وَنُعَيْمُ بْنُ زَيْدٍ، وَقَيْسُ بْنُ الْخَارِثِ، وَقَيْسُ بْنُ عَاصِمٍ فِي وَفْدٍ عَظِيمٍ مِنْ تَمِيمٍ، فِيهِمْ: غَيْنَةُ بْنُ حِصْنٍ الْفَزَارِيُّ، وَكَانَ الْأَقْرَعُ وَغَيْنَةُ شَهِدَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَنِينًا وَالْفَتْحَ وَالطَّائِفَ، فَلَمَّا قَدِمَ وَفْدُ بَنِي تَمِيمٍ دَخَلَ مَعَهُمْ، فَلَمَّا دَخَلَ وَفْدُ بَنِي تَمِيمٍ الْمَسْجِدَ نَادَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَرَاءِ الْحُجُرَاتِ: أَنْ اخْرُجْ إِلَيْنَا يَا مُحَمَّدُ، فَادَى ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ صِبَاغِهِمْ، فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: يَا مُحَمَّدُ، إِنَّا قَدْ جِئْنَاكَ لِنُفَاجِرَكَ فَانْذَرْ لِنُشَاعِرْنَا وَخُطِيبِنَا، فَقَالَ: «نَعَمْ، قَدْ أَذِنْتُ لِحَطِيبِكُمْ، فَلْيَقُمْ»، فَقَامَ عَطَارِدُ بْنُ حَاجِبٍ، فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مُلُوكًا، الَّذِي لَهُ الْفَضْلُ عَلَيْنَا، وَالَّذِي وَهَبَ لَنَا أَمْوَالًا عَظِيمًا، نَفْعُلُ بِهَا الْمَغْرُوفَ، وَجَعَلَنَا أَعَزَّ أَهْلَ الْمَشْرِقِ، وَأَكْثَرَهُ عَدَاً وَأَيْسَرَهُ عُدَّةً، فَمَنْ مِثْلُنَا فِي النَّاسِ؟ أَلَسْنَا رُءُوسَ النَّاسِ وَأُولِي فَضْلِهِمْ؟ فَمَنْ فَاخَرْنَا فَلْيَعُدْ مِثْلَ مَا عَدَدْنَا، فَلَوْ شِئْنَا لَأَكْثَرْنَا مِنْ [ص:314] الْكَلَامِ، وَلَكِنَّا نَسْتَجِي مِنْ الْإِكْثَارِ لِمَا أَعْطَانَا، أَقُولُ هَذَا لِأَنْ تَأْتُوا بِمِثْلِ قَوْلِنَا وَأَمْرٍ أَفْضَلَ مِنْ أَمْرِنَا، ثُمَّ جَلَسَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِثَابِتِ بْنِ قَيْسِ بْنِ الشَّامِاسِ: «فُمْ فَاجِيَهُ»، فَقَامَ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي السَّمَوَاتِ وَالْأَرْضِ خَلَقَهُ، فَصَى فِيهِنَّ أَمْرَهُ، وَوَسَّعَ كُرْسِيَهُ عِلْمَهُ، وَلَمْ يَكُنْ شَيْءٌ قَطُّ إِلَّا مِنْ فَضْلِهِ، ثُمَّ كَانَ مِنْ فَضْلِهِ أَنْ جَعَلَنَا مُلُوكًا، وَاصْطَفَى مِنْ خَيْرِ خَلْقِهِ رَسُولًا أَكْرَمَهُ نَسَبًا، وَأَصْدَقَهُ حَدِيثًا، وَأَفْضَلَهُ حَسَبًا، فَأَنْزَلَ عَلَيْهِ الْكِتَابَ، وَانْتَمَنَهُ عَلَى خَلْفِهِ، فَكَانَ خَيْرَ اللَّهِ مِنَ الْعَالَمِينَ، ثُمَّ دَعَا النَّاسَ إِلَى الْإِيمَانِ بِاللَّهِ فَاَمَنَ بِهِ الْمُهَاجِرُونَ مِنْ قَوْمِهِ، وَتَوَيَّ رَجْمَهُ أَكْرَمَ النَّاسِ أَحْسَانًا وَأَحْسَنَهُمْ وَجُوهًا، وَخَيْرَ النَّاسِ فِعْلًا، ثُمَّ كَانَ أَوَّلَ الْخَلْقِ إِجَابَةً وَاسْتِجَابَةً لِلَّهِ حِينَ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْنُ، فَخَنَّا أَنْصَارُ اللَّهِ وَوُزَرَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَاتِلَ النَّاسَ حَتَّى يُزَيِّنُوا، فَمَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ مَنَعَ مَالَهُ وَدَمَهُ، وَمَنْ نَكَثَ جَاهِدْنَاهُ فِي اللَّهِ أَبَدًا، وَكَانَ قَتْلُهُ عَلَيْنَا يَسِيرًا. أَقُولُ هَذَا وَأَسْتَغْفِرُ اللَّهَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالسَّلَامَ عَلَيْكُمْ. ثُمَّ ذَكَرَ قِيَامَ الزَّبْرِقَانِ بْنِ بَدْرِ وَإِنْشَادَهُ، وَجَوَابَ حَسَّانَ بْنِ ثَابِتٍ [ص:315]. فَلَمَّا فَرَغَ حَسَّانُ بْنُ ثَابِتٍ مِنْ قَوْلِهِ قَالَ الْأَقْرَعُ: وَأَبِي إِنَّ هَذَا الرَّجُلَ خَطِيبُهُ أَخْطَبُ مِنْ خُطِيبِنَا، وَشَاعِرُهُ أَشْعَرُ مِنْ شَاعِرِنَا، وَأَصْوَاتُهُمْ أَعْلَى مِنْ أَصْوَاتِنَا. فَلَمَّا فَرَغُوا أَجَازَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَحْسَنَ جَوَابَهُمْ، وَكَانَ عَمْرُو بْنُ الْأَهْتَمِ قَدْ خَلَفَهُ الْقَوْمُ فِي ظَهْرِهِمْ، وَكَانَ مِنْ أَخْدَتِهِمْ سِنًا، فَقَالَ قَيْسُ بْنُ عَاصِمٍ وَكَانَ يَبْغِضُ ابْنَ الْأَهْتَمِ: يَا رَسُولَ اللَّهِ، عَلَيْكَ السَّلَامُ، إِنَّهُ قَدْ كَانَ غَلَامًا مِثْلًا فِي رَحَالِنَا، وَهُوَ غَلَامٌ حَدَثٌ وَأَزْرَى بِهِ، فَأَعْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَا أُعْطِيَ الْقَوْمَ، فَقَالَ عَمْرُو بْنُ الْأَهْتَمِ حِينَ بَلَغَهُ ذَلِكَ مِنْ قَوْلِ قَيْسِ بَهْجُوهً، فَذَكَرَ أَبْيَاتًا قَالَهُنَّ.

The delegations of 'Arab tribes visited Allāh's Prophet ﷺ to learn about Islām. In one such delegation, came 'Utārid bin Hājib bin Zurārah At Tamīmī along with the chiefs of Banū Tamīm which included:

Al Aqra' bin Hābis, Az Zibriqān bin Badr, 'Amr bin Al Ahtam, Al Habhāb bin Yazīd, Nu'aim bin Zaid, Qais bin Al Hārith, Qais bin 'Āsim, and 'Uyainah bin Hisn Al Fazārī.

Out of them, Aqra' and 'Uyainah had participated in the Conquest of Makkah, and the Battles of Hunain and Tāif, in the Prophet's ﷺ company.

It was a large delegation from Banū Tamīm. When the delegation reached Madīnah, 'Utārid was with them. The delegation entered the mosque and the members started shouting outside the rooms of the holy wives of the Prophet ﷺ: "Come out to meet us, Muhammad." The Prophet ﷺ disliked their shouting. However, he came out to meet them.

"O Muhammad! We have come to challenge you in matters of grandeur and glory. Allow our orator and poet to elucidate our glory."

The Prophet ﷺ said, "All right, I allow your orator to have his say. Let him begin."

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

'Utārid bin Hājib stood up:

“All praise be to Allāh Who has made us kings, Who has been highly beneficent towards us, Who has bestowed us with plenty of wealth which we use to do good deeds. He has made us the most powerful of all the peoples in East Arabia. He has made us the largest in count and the most accomplished in material possessions.

“Who amongst the people is like us? Aren't we the heads of people and the noblest among them? So, whoever challenges our glory should also come up with a similar number of grand attributes. If we wanted, we could have said more, but our modesty restrains us from enumerating more of His blessings. I have said this so that you too may come up with a similar speech and a glory greater than ours, (if at all possible)!”

Allāh's Prophet ﷺ asked Thābit bin Qais bin Shammās to stand up and reply to the challenge. He got up and started:

“All praise be to Allāh, the skies and the earth are Whose creations. He has implemented His decisions regarding them. His throne encompasses His knowledge. Whatever thing is there owes its existence to His bounty. One of His bounties was that He made us kings.

“He selected the best of His creations as His prophet whose bloodline was the noblest, whose words are the truest, and whose ancestry is the purest. Allāh revealed His book to him, and made him its trustee for the entire creation. Thus he became His beloved out of all the worlds. The Prophet then invited the people towards faith in Allāh which the Migrants in his tribe accepted. His blood-relations and tribesmen too are the noblest in bloodline, the most handsome in appearance, and the most praiseworthy in deeds.

“After the Migrants, the first ones to embrace his call – as a result of Allāh's acceptance of the Prophet's supplication – were we. So, we are Allāh's Prophet's helpers and ministers. We fight the people till they believe in Allāh. Whoever believes in Allāh and His Prophet ﷺ preserves his life and possessions. Against those who reject, we continue our never-ending Jihād. Their killing becomes easy for us.

“I say this and seek Allāh's forgiveness for believing men and women, Peace be upon you all!”

Then Zibriqān bin Badr stood up and started his poetry. Hassān bin Thābit responded to his challenge. When he finished, Aqra' said:

“By my father! This person's ﷺ orator is better than ours. His poet is more eloquent than ours. Even their voices are louder than ours.”

At the end, Allāh's Prophet ﷺ awarded them with generous gifts. The people of Banū Tamīm had left behind 'Amr bin Ahtam, the youngest of them, (to look after their

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

belongings). Qais bin 'Āsim who had some ill-will towards Ibnul Ahtam told the Prophet ﷺ: “We have a boy in our caravan who is quite young.” He then belittled him in his introduction. However, Allāh’s Prophet ﷺ gave to Ibnul Ahtam as much as he gave to the rest of the tribe.

When Qais’ words reached Ibnul Ahtam, he said verses denigrating him.

A Gair Muqallid's Debate Manual

Source: Tuhfae Ahle Hadīth by Maulānā Abū Bilal Jhangvi, 2/168

The book is in question-answer format where a fictitious Gair Muqallid raises his objections and presents his doubts. A Hanafi cleric gives him detailed replies with citations of original sources. At the end of such a long session,

Hanafi: Think over all that I have said with an open mind, without any prejudice. Remember that we have to surrender our lives to Allāh to Whom this Dīn belongs. Dīn is not anyone's private fiefdom. So, after an objective consideration, do act on what you think is correct and just.

Gair Muqallid: Dear brother, I had become Ahle Hadīth two years back. A school teacher gave me a book titled Salātur Rasūl. After reading it, I asked the school teacher why our Hanafi brethren did not observe hand-raising (before and after bowing). The teacher answered that these Hanafis follow Abū Hanīfah's words instead of the holy Prophet's ﷺ. They reject the Prophet's ﷺ Salāh and embrace what Abū Hanīfah says. The school teacher would also advise us not to talk with a Maulavī for the time being. "If you do feel inclined to talk, then go to a common Maulavī unaware of the Ahle Hadīths' hidden secrets", he would emphasize.

"Then, if he presents a Hadīth to you, proclaim at once that the Hadīth is Za'īf (weak). He will soon be awed by you. Keep saying Hadīth, Hadīth, and he will be too impressed to contradict you. Mention Bukhārī quite frequently in your talk."

Once I asked the school teacher how could I call every Hadīth Za'īf when they might probably be authentic. The answer was illuminating, "Nothing to worry about! Just call it Za'īf. The Hanafi school is, after all, based on Za'īf Hadīths."

Another occasion, another question. "Master Sāhib, I wanted to at least memorize the definition of Za'īf Hadīth. Could you help me?" "Oh, honestly, do you think the people before whom you have to proclaim the Hadīths as Za'īf will be knowing the definition," said he averting a direct answer.

"If some Hanafi says, 'Look, even that act of yours is against Hadīth,' say in reply, it's my personal act. Or, turn the argument on its head saying, 'Show me a Hadīth that forbids it.' Keep speaking yourself. Never let the Hanafi complete his sentence. Keep making challenge after challenge."

This was how I was converted to the Gair Muqallid school from the Hanafi school. And these were the tactics I was taught to escape answering the arguments of Ahle Sunnah wal Jamā'ah Hanafis.

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

“Also keep making frequent oaths emphasizing your point that the Ahle Sunnah wal Jamā'ah Hanafīs do not have a single Hadīth that would prescribe leaving out hand-raising before and after Salāh-bowing. If they start showing authentic Hadīths, just disregard them. ‘It doesn’t mean what you have understood,’ should be your line of defense. If you ever you get into a knot on one particular issue, immediately take up the subject of Fātiḥah recitation behind Imām. If you run out of arguments on this one too, start with the issue of Audible Āmin.

“If, by sheer bad luck, the Hanafī does have a reply to each of your arguments, just read out some objectionable texts from books of Hanafī Fiqh. If in reply, they come up with similar objectionable texts of Ahle Hadīth scholars, say ‘I am not his Muqallid, I do not follow him’. You will thus never lose. Our Jamā'ah will extend every help to you, In Shā Allāh. We are and will be with you in this world and the Hereafter.”

The school teacher would also remark that our most dangerous foes in this world are the Hanafīs. They have sunk the fleet of this Dīn. At times, he would rage upon Imām Abū Hanīfah. However, when he made a public speech, he would append رَحْمَةُ اللَّهِ عَلَيْهِ (Allāh’s mercy be upon him!) to his name (to escape people’s ire over insult to the great Imām). In private meetings he would hurl abuses at the Hanafīs, but in mosques, he would perform Salāh behind them.

May Allāh bless you! You have answered each and every objection of mine with love and with evidence. In line with my training, I did at times get into a rage, but you never transgressed the boundaries of kindness and kept explaining. I tried to get up from the conversation but you emphasized that I sit, till the subject got resolved. My Ahle Hadīth friends were used to cast false awe with the names of Bukhārī and Muslim. You have shown many Hadīths present in both Bukhārī and Muslim which even they do not practice. When the issue of rejecting the Hadīths of Bukhārī and Muslim on account of a Hadīth in other books came up, you proved that even the Ahle Hadīths do that.

The fact is I have to die some day, and I have to surrender my life to Allāh. I will not be going to a grave in control of some school master or doctor. Now on, I will perform Salāh without hand-raising as I used to do before. The other issues we will keep discussing, Allāh willing. May Allāh guide every Muslim to read, understand and act upon the Truth, and to desist from obstinacy and stubbornness. Āmin, O Lord of the Worlds!

A Sample Questionnaire on Taqlīd with Answers

Questions with Short Answers

1. Is it compulsory to be a Muqallid (follower of an authoritative scholar)?

No, if you have the ability for ijtihād. Yes, if you do not have.

2. Is there no hope of salvation in the Hereafter without Taqlīd (following an authoritative scholar)?

There is no redemption only when you do neither Taqlīd nor Ijtihād.

3. Has Allāh's Prophet ﷺ commanded us to become Muqallid?

Yes, to the people not blessed with the ability of Ijtihād.

4. Whose Taqlīd did the Sahābah do?

The Sahābah who could not do Ijtihād followed those who could.

5. Whose Taqlīd did the Muslims before these four Imāms of Jurisprudence do? And if they didn't do Taqlīd, how will they escape the fire of Hell?

The Ijtihād-ineligible Muslims used to follow the teachers of those four Imāms who were Tab'e Tābi'is, Tābi'is and Sahābah.

Ijtihad: It is extraction of rulings not explicitly stated in the Qurān and Hadīths by pondering over the relevant texts of the Qurān and Hadīth.

In our times, only a person who has sufficient knowledge of the Qurān, Hadīth, Tafsīr, Usūle Tafsīr, Usūle Hadīth, Asmāur Rijāl, Usūle Fiqh, 'Arabic language and literature of the Prophet's days (not of this day), is eligible to do Ijtihād.

Questions with Long Answers

1. Is it compulsory to be a Muqallid (follower of an authoritative scholar)?

That depends. If you have enough knowledge of the Qurān, Hadīth, Tafsīr, Usūle Tafsīr, Usūle Hadīth, Asmāur Rijāl, Usūle Fiqh, Arabic language and literature of the Prophet's

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

days (not of this day), if you have sufficient amount of piety that would prevent you from obeying your own whims instead of the letter and spirit of the Shari'ah, if you are blessed with abundance of time and patience miraculous dexterity at research that would let you search for the evidences for all the acts of Salāh before the time of the next Salāh comes up, being Muqallid is not for you.

If the above paragraph looks mind-boggling or confusing, or incomprehensible, or if you are a lesser mortal like the rest of us, it is compulsory to be a Muqallid.

2. Is there no hope of salvation in the Hereafter without Taqlid (following an authoritative scholar)?

If you belong to the first category, there is no salvation and najāt without Ijtihād, ie finding out the rulings yourself by collating, considering and pondering over the vast textual resource base for each and every ruling of the Shariah. If you belong to the second category, there is no salvation and success without Taqlid.

عَنِ الْحَارِثِ بْنِ عَمْرٍو ابْنِ أَخِي الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَنَسٍ مِنْ أَهْلِ جَمُوصٍ، مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَرَادَ أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ: «كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ؟» قَالَ: أَقْضِي بِكِتَابِ اللَّهِ، قَالَ: فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ؟، قَالَ: فَيَسْنُو رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا فِي كِتَابِ اللَّهِ؟» قَالَ: أَجْتَهِدُ رَأْيِي، وَلَا أَلُو. فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدْرَهُ، وَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ». (أبو داود: ٣٥٩٢)

Some companions of Hazrat Mu'āz ibn Jabal رَضِيَ اللَّهُ عَنْهُ said: When Allāh's Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to send Mu'āz ibn Jabal to Yemen, he asked: **How will you judge when the occasion of deciding a case arises?**

He replied: I shall judge in accordance with Allāh's Book.

The Prophet asked: (What will you do) **if you do not find any guidance in Allāh's Book?**

He replied: (I shall act) in accordance with the Sunnah (tradition) of Allāh's Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He asked: (What will you do) **if you do not find any guidance in the Sunnah of Allāh's Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ nor in Allāh's Book?**

He replied: **I shall do my best to form an opinion and I shall spare no effort.**

Allāh's Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then patted him on his breast and said: **Thanks to Allāh Who has guided His Messenger's messenger to the path which pleases His Messenger!**

(Abū Dāwūd: 3592)

3. Has Allāh's Prophet ﷺ commanded us to become Muqallid?

Allāh and His Prophet gave both the commands: to become Mujtahid, and to become Muqallid. Every person has to follow either of the two commands. There is no option for neither or both.

Allāh's Prophet compliments Hazrat Mu'āz upon his readiness for Ijtihād

Allāh's Prophet ﷺ sent Hazrat Mu'āz ibn Jabal رَضِيَ اللَّهُ عَنْهُ to Yemen as Qāzī and teacher. He asked Hazrat Mu'āz how he would adjudicate cases there. Hazrat Mu'āz said he would base his verdicts on the Qurān, then on the Hadīth, and if neither had a direct ruling, he would do his utmost to form an opinion on his own. The answer pleased Allāh's Prophet ﷺ so much that he heartily complimented Hazrat Mu'āz.

All the Mujtahids right from the time of Hazrat Mu'āz ibn Jabal and other noble Sahābah, during the days of the Seven Jurist Tābi'is of Madīnah, in the period of the four great Imāms, and up to the centuries of later jurists and scholars have only acted on the above Hadīth of Allāh's Prophet ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Allāh's Prophet commands the common men to do Taqlid

As for the common men who can not devote themselves 24X7 to the study of Islāmic sciences, the Prophet urges them to ask. In the accompanying Hadīth the Prophet does not

عَنْ جَابِرٍ قَالَ: خَرَجْنَا فِي سَفَرٍ فَأَصَابَ رَجُلًا مِنَّا حَجَرٌ فَشَجَّهُ فِي رَأْسِهِ، ثُمَّ اخْتَلَمَ فَسَأَلَ أَصْحَابَهُ فَقَالَ: هَلْ تَجِدُونَ لِي رُخْصَةً فِي التَّيَمُّمِ؟ فَقَالُوا: مَا نَجِدُ لَكَ رُخْصَةً وَأَنْتَ تَقْدِرُ عَلَى الْمَاءِ فَاغْتَسَلَ فَمَاتَ، فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَ بِذَلِكَ فَقَالَ: «قَتَلُوهُ قَتَلَهُمُ اللَّهُ أَلَا سَأَلُوا إِذْ لَمْ يَعْلَمُوا فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ، إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَ وَيَعْصِرَ - أَوْ» يَعْصِبُ «شَاكَ مُوسَى - عَلَى جُرْحِهِ خَرْقَةً، ثُمَّ يَمْسَحَ عَلَيْهَا وَيَغْسِلَ سَائِرَ جَسَدِهِ» (أَبُو دَاوُدَ: ٣٣٦)

Hazrat Jābir رَضِيَ اللَّهُ عَنْهُ narrates: We went on an expedition during which one of our companions was struck with a stone in his head. He then had a wet dream (which necessitates bath for purification). He enquired his companions if it was permissible for him to do Tayammum instead of bathing. They stated there could be no permission for Tayammum when he was capable of using water. The wounded Sahābī took bath and died.

When we returned to the Prophet ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he got the report of the incident. He voiced his displeasure, “**These people have killed him! May Allāh kill them! When they did not know the ruling, why didn't they ask others? After all, the solution for ignorance is enquiry. It would have been sufficient for him to do Tayammum, bandage his wound, wipe his hands over it, and wash the rest of his body.**”

(Abū Dāwūd: 3592)

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

enjoin them to “do their best and form an opinion based on the Qurān and Hadīth”. They are commanded to ask and follow. That is Taqlīd. The common men from the days of the Sahābah till today have acted upon this.

4. Whose Taqlīd did the Sahābah do?

The common Sahābah were muqallids of the mujtahid Sahābah. So were the Tabi'īs and all the Muslims later on.

The Mujtahid Sahābah:

According to Allāmah Ibn Qayyim Al Jauziyyah (d. 751 AH), they were 130+ men and women. Out of them seven were more prolific in Ijtihād: Hazrat 'Umar ibn Al Khattāb, 'Alī ibn Abī Tālib, 'Abdullāh ibn Mas'ūd, 'Āishah (the Mother of Believers), Zaid ibn Thābit, 'Abdullāh ibn Abbās and 'Abdullāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُمْ. (A'lāmul Muwaqqā'in 1/10)

After the days of the Sahābah too, the common Muslims continued to visit the Mujtahids to get the rulings. In the days of the Tabi'īn there were seven jurists in Madīnah who had achieved special acclaim for their ijtihād: Sa'id ibn Al Musayyab, Urwah ibn Zubair, Qāsim ibn Muhammad, Khārijah ibn Zaid, Abū Bakr ibn 'Abdur Rahmān, Sulaimān ibn Yasār, and 'Ubaidullāh ibn 'Utbah.

A little later came the four great Imāms of jurisprudence: Imām Abū Hanīfah (d.150), Mālik bin Anas (d. 179), Muhammad ibn Idrīs Ash Shāfi'ī (d. 204), and Imām Ahmad ibn Hanbal (d. 241)

A parallel can be found in the history of the science of Hadīth. In the days of Sahābah, the great Muhaddiths were Abū Hurairah, 'Abdullāh ibn 'Umar, 'Āishah, 'Abdullāh ibn 'Amr ibn Al 'Ās رَضِيَ اللَّهُ عَنْهُمْ. Hazrat 'Abdullāh ibn 'Amr ibn Al 'Ās even compiled a book in Hadīth: “As Sahīfatus Sādiqah”. In the next generation, Imām Muhammad ibn Muslim Zuhri, Sa'id ibn Musayyab and others gained special recognition for teaching Hadīth. Then came the six great Imāms of Hadīth: Bukhārī (256), Muslim (261), Ibn Mājah (273), Abū Dāwūd (275), Tirmizī (279) and Nasaī (303). Till this day, we continue to refer the books of these later Imāms instead of “As Sahīfatus Sādiqah” for the simple reason that “As Sahīfah” is no more available whereas these six books are easy to find.

Similarly, the detailed juristic compilations of the earlier jurists is not available whereas for these four great Imāms of jurisprudence, it is easily available. So, we follow these four.

5. Whose Taqlīd did the Muslims before these four Imāms of Jurisprudence do? And if they didn't do Taqlīd, how will they escape the fire of Hell?

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

I think the question has been answered already. Before the four Imāms as also after them, the common Muslims followed, obeyed and did Taqlīd. The Mujtahids in all the ages did Ijtihād. The Mujtahids will get salvation due to their Ijtihād, whereas the common Muslims would get salvation and Allāh's mercy due to their Taqlīd.

How I became a Hanafi

[Maulānā Muhammad Amīn Safdar of Okārah was an eminent Islāmic scholar and polemist. He has written an interesting account of his early formative years in *Mutāla'e Gair Muqallidiyat* 1/11-30 under the heading *How I became a Hanafi*. The story is worth reading. The story in English below is an approximate rendition of *How I became a Hanafi*.]

It was village life and my days of innocent childhood. I was now old enough to start learning the Holy Qurān. My father was the only Deobandī in a village of quarreling Barelavīs and Gair Muqallids. So, the only option for me there was to go either to a Barelavī Hāfiz Sāhib or a Gair Muqallid one.

The quarrels would be simple and short-lived normally, but sometimes, they would acquire ugly dimensions. This was an ugly relic of the British era when dividing Muslims and encouraging quarrel among them on non-consequential topics was a state policy. The purpose was to make the common Muslims hate the clerics, the scholars, the saviors of the Prophetic ﷺ legacy and turn them away from Islām towards the “peace-preaching, peace-loving” and modern West.

The basic point of contention would be who should be the imām of the local mosque. There would be times when the dispute over appointment of imām would run so long that six months would pass without an imām. People would come and say their prayers in two different congregations, a Gair Muqallid congregation and a Barelavī one. The people of the holy Prophet ﷺ, who believed in the same Qurān and turned towards the same Qiblah had travelled such a far distance from the days when

ایک ہی صف میں کھڑے ہو گئے محمود و ایاز نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

The king Mahmood and the slave Ayāz stood in the same queue for prayer.

There would be no slave, no master.

Yet, such thoughts would do no good in choosing a madrasah for my schooling. After much brain-storming in the family, my father reached the conclusion that Gair Muqallids' Monotheism was firm and reliable. Wrong interpretation and dishonest explanation could be there but not the unforgivable evil of Shirk.

Under the Hāfiz Sāhib

Being a student of class 5 at school, I knew the basics of Urdū and Arabic, so immediately my Qurān lessons started. The teacher proved to be lenient and kind, in that he would not burden me with too much of lessons. His pedagogy was simple. He would make me repeat two or three verses of the holy Book after him, which we would later memorize. But, the real and interesting part of the lesson would follow next. He would narrate us stories and those engaging tales would enliven our dull monotony. How I subdued such and such Muftī Sāhib in a debate, how another Hanafī scholar stood

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

dumbfounded at my incontrovertible arguments, how a certain Hanafi 'Ālim stood speechless, without an answer to my questions, in front of a large congregation, and the like were staples. These were the themes he would hold forth on. And sometimes, he would sum up the tales of his exploits with the natural corollary: There is no Hanafi 'Ālim – neither Deobandī, nor Barelvī – in this big, wide world who can stand up to me in argument. And we, the innocent, ignorant, obedient pupils, would be left awestruck at our teacher's greatness and would feel thankful to Allāh at our excellent fortune in being the students of such an exceptional teacher.

This was not the end of his feats. On occasions, he would show us an old placard. The moth-eaten paper would come up as an incontrovertible evidence of the heroics of our Gair Muqallid teacher. He would go on: Look, this poster is twenty years old! (That would be twice our age!) And with gaping mouths, we would listen on. "In this poster, a challenge was put forward for all the Hanafis in the world." What an outstanding thing!

And what exactly that challenge was? "Show me just one Hadīth in which the holy Prophet ﷺ has said, 'This day, I abrogate the raising of hands in Salāh.'²" "Put forth a single Hadīth in which the holy Prophet ﷺ has said: A century later, my teachings will be abrogated and it will be mandatory for my ummah to obey the teachings of Imām Abū Hanīfah³." And so on and so forth. This poster was sent to the great Hanafi seats of learning of Deoband and Sahāranpur (U.P., India). But none of the Hanafi ulamās could produce a single Hadīth. I had even offered to give them a prize of ₹1000 for anybody who would bring such a Hadīth, but the fortresses of Hanafi learning just kept mum. None could dare to stand up to my challenge.

The self-acclaiming talks of our sagacious teacher were enough to strike us with awe. After all we were children with little knowledge of the ways of the world and of course of the big books: Bukhārī, Muslim, ... But he would narrate us another even more amazing

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² This refers to the well-known act of raising hands before and after bowing in Salāh and on a few other occasions, in which the difference of opinion among pioneers of Hadīth and Fiqh have persisted right from the days of the holy Prophet's ﷺ Companions. Hazrat Abū Bakr, 'Umar, 'Abdullāh bin Mas'ūd, 'Alī, et. would not raise their hands in Salāh except in the beginning. (Abū Ya'lā 8/453/5039, Ad Dāra Qutnī 3/258/1144, Al Baihaqī 2/497/836, Tuhfa e Ahl e Hadīth 1/163). Hazrat Jābir's hadīth clearly indicates that raising hands on these occasions was explicitly abrogated by the holy Prophet ﷺ. The hadīth is authentic by consensus (Muslim 2/421/651, Abū Dāwūd 3/185/848, Ahmad 42/493/20059, etc.).

³ The followers of Imām Abū Hanīfah follow him as a great elucidator, presenter and compiler of the Shari'ah rulings which he extracted from the well-known sources of Islāmic Shari'ah: Qurān, Hadīth, Consensus and Analogy. There are numerous Qurānic verses and Hadīths which indicate the merits of this approach: of following a great, reliable and learned scholar in matters of Dīn. Examples: Qurān 4:59, 4:83, 9:122, 21:7, Tirmizī 9/287/2600, Ahmad 3/439/15671, Bukhārī 1/176/98, Muslim 13/160/482, Al Jāmi' Al Kabīr by As Suyūti 1/25908, Second Lecture on Radd e Ghair Muqallidiyyat by Maulānā Rāshid A'zamī, etc.)

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

anecdote. And then we were convinced that our teacher is our teacher, the unique, the incomparable, the repository of the knowledge of Hadīth.

“Once while traveling to Delhi, I got down at Deoband which fell in the way. It was time for Salāh. All the learned teachers and students had gathered in the mosque. After Salāh, I stood up displaying the poster and I thundered in the mosque: ‘I have been sending you this poster for the last twenty years without fail. Why don’t you show a Hadīth to refute my charges and vindicate your stand?’ In a sheepish tone, the professors of Deoband pleaded: ‘Maulānā, you know, we are Hanafis. We study and teach Abū Hanīfah’s Fiqh. As for books of Hadīth, we have neither studied them, nor even seen them⁴. Why do you embarrass us by demanding Hadīths on every occasion?’ ”

These promulgations from our erudite teacher would envelope me in a world of despair as at home, I had heard that the madrasah of Deoband was one of the greatest madrasahs in the world. When our teacher had silenced even the professors of Deoband, then from where else could we get a Hadīth to counter those challenges?

Where is the disagreement?

Obviously, we would ask our teacher: “Sir, what’s the fundamental disagreement between you and Ahle Sunnah.” The reply would be: “Boys, both of us recite the kalimah⁵ of the holy Prophet ﷺ. Till here both of us agree. But, then we say that we should follow him ﷺ whose kalimah we profess. But they say: ‘No, we would recite the kalimah of the holy Prophet ﷺ but follow the teachings of Imām Abū Hanīfah’. We would ask, “Sir, if Imām Abū Hanīfah was a Muslim scholar, then he should have certainly preached the teachings of the holy Prophet ﷺ only to the general masses. After all, he belonged to the best three of all generations. It is unthinkable that a Muslim scholar in that glorious age would knowingly propagate lies and fabrications and attribute them to the Prophet ﷺ. The teacher would explain to us that Imām Abū Hanīfah per se was a good and pious person. But in his days, the *Hadīths* of the holy Prophet ﷺ *had not been compiled*. So, Imām Abū Hanīfah stated many a rulings using logical analogy while also emphasizing that if a ruling of his proved to be in contravention with a Hadīth, then the people should set aside his ruling and follow the Hadīth. But, these Hanafis obstinately follow his rulings, and go against the Hadīths.

In those days of meagre knowledge and little intelligence, the obvious question did not come to our minds: What, after all, was the reason that the Ummah needed to compile the

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⁴ In the final year of Graduation alone, ten books of Hadīth are taught at Dārul ‘Ulūm, Deoband. This writer (Musarhad) says this based on first-hand experience, having been a student there for three years.

⁵ Words briefly expressing Islāmic creed: لا إله إلا الله، محمد رسول الله (There is no god other than Allāh, Muḥammad is Allāh’s prophet.) May Allāh’s peace and blessings be upon him and all those who follow him in right earnest till the Last Day.

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

rulings of Fiqh before it started compiling the Hadīths in form of books? It's a fact that the authors of the six famous books of Hadīths came much later than the four imāms of Fiqh⁶. Yet, none of the Hadīth-compilers wrote a chapter in his book to disprove the Hanafi Fiqh or the Shāfi'i Fiqh.

Science of Hadīth

Our teacher would then tell us that you can get garments from a garment shop only, you can get sugar from a sugar shop only, similarly you can get Hadīths from the People of Hadīth (Ahle Hadīth) only. In madrasahs of any people other than Ahle Hadīth, Hadīth is not even taught. If you leave our madrasah for a madrasah of some other people, then you might well die rubbing your heels against the ground and straining yourself to the utmost, but all your life you won't get to hear a single Hadīth of the holy Prophet ﷺ. People who recite the kalimah of the Prophet! Know for sure that his Hadīths are taught in our madrasahs alone, and nowhere else.

Those days, we were not mature enough to compare the Ahle Hadīths with their elder brethren, the Ahle Qurān who call themselves Ahle Qurān and deny the entire body of Hadīths, refusing to obey the commands of a large number of Qurānic verses in the process⁷. Does it mean the knowledge of the holy Qurān could be obtained only from Ahle Qurān? It was then our teacher's responsibility to inform us: "Son, you should study Qurān only under an Ahle Qurān cleric. We are Ahle Hadīth. What on earth do we have to do with the Qurān?" Anyway, we had been convinced that only the few people claiming to be Ahle Hadīth follow the holy Prophet ﷺ while all others are deniers of the Prophet ﷺ.

The Reward of a Hundred Martyrs⁸

I can clearly remember that far from performing Nafl prayers, in fact we were in a habit of mocking at them and their performe—Even the Sunnah prayers were not important enough. The reason being that Hanafis would perform Nafls and Sunnahs in right earnest. However, the Sunnahs which had gone dead and been collectively forgotten by the masses deserved our entire attention. We were regularly emphasized to revive them. For instance, striking one's ankles at the ankles of the neighboring Salāh-performer in a congregational Salāh was a Sunnah. And it had been obliterated, so reviving it would

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⁶ The four imāms of Fiqh are: Abū Ḥanīfah (80-150 AH), Mālik (93-179), Shāfi'i (150-204) and Ahmad bin Ḥanbal (164-241). The six famous hadīth-compilers are: Bukhārī (194-256), Muslim (204-261), Ibn Mājah (209-273), Abū Dāwūd (202-275), Tirmizī (209-279) and Nasa'i (215-303).

⁷ Many Qurānic verses enjoin the Believers to follow Hadīth, the teachings of the holy Prophet ﷺ. Some of them are: 75:19, 16:44, 53:3-4, 59:7 – Hadīth Aur Fahm e Hadīth by 'Abdullāh Al Ma'rūfi, pp. 45-48

⁸ It refers to a widely-known Hadīth: Whoever remains steadfast to my sunnah at the time of widespread depravity in the Ummah will get the reward of a hundred martyrs (At Targhib wat Tarhib by Al Munzirī 1/41, citing Al Baihaqī and At Tabarānī; Mishkātul Masābiḥ 1/38/176)

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

entitle us to the reward of a hundred martyrs. Similarly, saying Āmīn in an ear-splitting voice was a Sunnah. The Prophet ﷺ said: Those who get irritated at Āmīn are the Jews of this Ummah. So you must use all your lung-power while saying Āmīn. You will get the reward of that many hundreds of martyrs as the number of Hanafis who listen to your Āmīn. And the reward of jeering at these Jews will be extra!

The Reality of Fiqh

In addition, our teacher had the books *The Reality of Fiqh*, *The Sword of Muhammad Over the Beliefs of Hanafis*, and *The Lamp of Muhammad*⁹. The teacher would organize an assembly with us and read out a ruling from one of those books. And for five minutes, the teacher and each of us, the students would be saying “Taubah! Taubah!” (Shame! Shame!) We would place our hands on our ears. Such a filthy ruling could not be found even in the books of Hindūs or Sikhs. O Allāh, if the Hindūs, the Sikhs or the Christians came to know of this ruling of Fiqh, what would they think of us, Muslims. How much contemptible and wretched they would consider us! In short, we were firmly brain-washed that Hanafi ideology was such a dirty one that even Hindū, Sikh, Zoroastrian and Jew infidels would seek Allāh’s protection from it.

Methodology

When we had been fully indoctrinated, the teacher would say to us, “Go and meet some plain Hanafi youths with no knowledge of Dīn. Discuss these issues with them and provoke them to take you to a Hanafi scholar. Tell them that if the Hanafi scholar shows us the requisite Hadīths, we would embrace the Hanafi school of thought.” Flummoxed with our novel, specious arguments, those gullible Hanafi youths would expectedly get provoked and take us to some Maulavī Sāhib. We would ask the Hanafi cleric: Maulānā! Show us a Hadīth in which the holy Prophet ﷺ has commanded: ‘Set aside my teachings and follow Imām Abū Hanīfah.’

After throwing our questions at the cleric, we would never pay attention to what he said in reply. Our minds would be working fast, scheming for our next step. Thus, after every few minutes, we would ask the entrapped Hanafi youths to be witness that the Maulavī Sāhib does not know a single Hadīth. When we would repeat our comment to the Maulavī Sāhib a few times, the cleric would naturally take offence. Then, repeating our punch line “You do not know a single Hadīth”, we would get up and return, having successfully completed our job of irritating and angering and hurting a Hanafi cleric. After all, we were perfect Ahle Hadīths, blissfully ignorant of the Qurānic verse: وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا (As for those who hurt believing men and believing women without their having done anything (wrong), they shall bear the burden of slander and a clear sin.– 33:58)!!

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⁹ Haqīqat-ul Fiqh by Maulānā Yūsuf Jaipūrī, Shamshīr e Muḥammadiyah Bar 'Aqāid e Hanafiyah by Md Rafiq Pesarwarī, and Sham'e Muḥammadi.

Our respectable teacher would be very pleased with our accomplishments. We would be presented to the public in a number of villages. We would be introduced thus: This is the boy who has rendered answerless such and such Muftī Sāhib. The renowned Muftī Sāhib could not give an answer to even a single question of this teenager. The obvious conclusion: “The Muftī Sāhib does not know a single Hadīth.” Hence proved: جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (Truth has come and falsehood has vanished. Falsehood is surely bound to vanish. – Qurān 17:81). The slogan would rend the air.

Six-point formula

Our teacher was an expert in this art. He would say that to vex a Hanafi, there is no need to study Qurān, Hadīth or Fiqh. Any ignorant person can obtain the reward of a hundred martyrs by annoying them. For this, he taught us the six-point formula which were as follows:

1. When you meet a Hanafi, at the first instance, throw your question at him:
“Where is the evidence in Hadīth for the watch you have on your wrist?”
Evidently, there is no need to learn anything for raising such questions. You could send a six-year-old to a medical store owned by a Hanafi and he can easily put a dozen questions before him. Pointing towards different medicines, syrups, et al, he may ask: Show me a Hadīth with the name of this medicine in it, or else admit that you do not know Hadīth. The next step after such a question-session would be to inform the people, back at our mosque, that I asked such and such Hanafi Maulavī Sāhib a Hadīth and he could not answer. Then it would be mandatory upon each young and old, child and senile Gair Muqallid to spread the word in every nook and corner that such and such Maulavī Sāhib did not know a single Hadīth.
2. However, if – God forbid – you get trapped in your own mesh, then also there is a way out. If the opponent asks you to show a Hadīth having the name of the pen you have put on your shirt, and giving permission for it, then ... Do not let any mark of concern or worry appear on your visage. Rather, immediately shoot back a question at him with a cool confidence or preferably, with some aggression: “Can you say which Hadīth has forbidden it?” And then without any further waiting, shout out loud that such and such Maulānā Sāhib could neither show a Hadīth enjoining this, nor a Hadīth forbidding that, nor a Hadīth asking to refrain from this, ... Now, the other Gair Muqallids would take over, propagating to the laity: “Oh, yes. But how could that poor Maulānā ever present a Hadīth? All his life was spent learning and teaching Fiqh alone.”
3. If an opponent brings a book of Hadīth and tells you: “You claim to be Ahle Hadīth, but your practice is against all these Hadīths of this book! First take care of your own house, then go to others with your Hadīths.” Nothing to fear! Remember, there is always a way out. Start with a roar of laughter, then follow it up with: “Look! What kind of book of Hadīth he has brought! Nobody knows its name nor its author.” “As for us,” with a show of confidence and an air of

- grandeur, “we only follow Bukhārī and Muslim. Yes, if some inextricable problem arises, we sometimes do take up the others among the Six Pre-eminent Hadīth Books¹⁰” You should not only reject the remaining books of Hadīths but also mock at them and jeer at them. At last, the opponent himself will feel ashamed and take back his book. Thus, you are saved from the trap!
4. If, in case, a person confronts you with a Hadīth in one of the Six Books which are against our practices, then think as fast as possible. And come up with an extra condition for the Hadīth. And demand: If you show me a Hadīth with such and such words or such and such idioms, then you will have a prize of one lakh rupees from me! This is what the Mirzāis¹¹ have been doing successfully. They demand that a Hadīth be presented stating that ‘Isā Masīh عَلَيْهِ السَّلَام was raised to the skies with this very earthly body, and the Hadīth should be authentic, explicit, and attributed to the Prophet. Similarly, we, Gair Muqallids, demand a Hadīth calling palm-raising “abrogated” (mansūkh), with special stress laid on the particular word of abrogation (mansūkh). Coming to our present topic, you should thus arm yourself with a particular stipulation which is unlikely to be found in a Hadīth. And then with this condition as your weapon, shout your opponent down till he finally falls silent.
 5. But in case, if the worst comes to pass and the opponent comes up with exactly what you demanded, then ... Take a deep breath and with the full force of your breath, declare out loud: “The Hadīth is ZA’ĪF, ZA’ĪF, ZA’ĪF.” Thus, not only have you extricated yourself from the Hadīth but also you have established your awe over the opponent. Now, you can claim: Maulavī Sāhib has no knowledge about the authenticity of the Hadīth. But this non-Maulavi has found that the Hadīth is ZA’ĪF.
 6. The sixth and the last formula: Our respectable teacher would, in particular, emphasize that never approach a non-Salāh-saye, asking him to come to the mosque for Salāh. Instead, limit your job only to those who regularly say their Salāh. Do tell them: “Your Salāh is invalid.”

This six-point formula was the axis of our theology. My father was a regular at Salāh and fasts, even at Tahajjud¹² Salāh. He was keen towards worships and refrained from the worldly glamour. Everyday, there would be a dispute between him and me. I would claim that all his worships were invalid. Neither your Salāh, nor your Tahajjud, nor any good deed of yours would be rewarded. My father would gently say that it was not an issue to dispute over. “Your Salāh is valid and so is mine”. I would say, “What an outrageous deception! Did the One Allāh reveal two kinds of Salāhs: one at Madīnah, and the other

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¹⁰ Six Pre-eminent Hadīth Books or Uṣūl e Sittah: Bukhārī, Muslim Abū Dawūd, Tirmizī, Nasaī and Ibn Mājah.

¹¹ Followers of Mirzā Gulām Ahmād Qadiyānī (1835-1908=1250-1326), a master of fabrications and deceptions. During the British reign of terror, he came to the masses with his claims of being a prophet. He prohibited Jihād – the biggest thorn in the flesh of the marauding colonialists. His followers are now based in the United Kingdom (<http://en.wikipedia.org/wiki/Qadiani>). There is complete consensus among all Muslim scholars of the world that his followers are apostates, heretics, and non-Muslims.

¹² Tahajjud: The highly reward-worthy Salāh performed at night before dawn. It is desirable (nafl), not compulsory.

at Küfah¹³? Our Salāh is that of the Prophet ﷺ which will take us to the Paradise; while your Salāh is from Küfah, which will lead you straight into the Hell.” Then, dad would say, “Don’t talk rubbish.” And there the matter would end. I would consider it a grand victory for me. And this concluding comment would be an icing on the cake: “I have great respect for you. Else, if I lay bare the filth of Hanafī fiqh, such a foul smell would erupt that the brains of all of us would burst.” Several years passed thus.

Shift of Residence

Now, we moved to another place where there was none to provoke nor to compliment. There was a madrasah in the city where I used to go to study in spare time. The books I studied in those days were: 'Ilmun Nahv, Bulūgūl Marām and An Nasaī. The purpose of learning would not be to study a book completely. If we could just learn the few well-known controversial issues of Salāh – saying Fātīhah behind Imām, hand-raising, saying Āmīn, placing the hands over chest, and broadening the legs – we were certain to succeed in the exam with the first division.

End of Prophethood Movement

In those days, the End of Prophethood Movement of 1953 was going on in full swing. In these days, two pious men of Chhachh region Maulānā Sayyid Md 'Abdul Hanñān of Tājikistān and Maulānā 'Abdul Qadīr – May Allāh bless their souls – were arrested on account of the Movement from their region. The latter was former Shaikh-ul Hadīth at Madrasah Ta'limul Qurān, Rājah Bāzār, Rāwalpindī. Both the holy men were then transferred to Sāhiwāl Prison. In this prison, the leader of End of Prophethood Movement at Okārah, Maulānā Ziyāuddīn Seohārvī, a Deoband alumnus, was also present. Both the former godly men were also alumni of Deoband and there they also had the privilege of being the favorite disciples of the legendary Professor, Maulānā Sayyid Md Anwar Shāh Sāhib Kashmīrī¹⁴. Maulānā Seohārvī of Okārah persuaded both of them to start teaching in the village of Okārah after their release from prison. Thus, both the noble men came to Okārah. The Hanafis published a number of posters announcing “the rain of knowledge and learning at Okārah” and there was a grand welcome for the two.

Zeal for Debate

I was then studying under the Gair Muqallid teacher, Maulānā 'Abdul Jabbār Muhaddith Khandelvī. He said to me, “I have come to know that disciples of 'Allāmah Anwar Shāh Kashmīrī have come. You have to engage in a debate with them now.” I enthusiastically replied, “Hazrat, what good can he do? If Imām Abū Hanīfah himself were to rise from the grave and come for debate, he wouldn't be able to stand up to us. We have the

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¹³ The holy Prophet ﷺ lived at Madīnah while Imām Abū Hanīfah resided at Küfah.

¹⁴ 1292-1352=1875-1933

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

Hadīths, he has mere analogies.” My teacher was very pleased. He complimented me and blessed me. Then giving me a poster headlined: Open Challenge to Hanafis of the World to win ₹11000”, he said: “Take this with you. Allāh willing, you will be the certain winner.”

At 'İdgāh

These holy men were residing at 'İdgāh madrasah in those days. I saw many people around Maulānā 'Abdul Hannān Sāhib of Tājikistān while Maulānā 'Abdul Qadīr Sāhib had less people around him. I concluded that the former must be the more erudite of the two. I sat down behind him on his cot and in the customary manner of a devout student, I started massaging his shoulders, then his head. Hazrat looked at me twice or thrice but did not say a word. Third time, he asked as a conversation-starter: “What do you do?” I was only waiting for such an opportune moment. Making an innocent face, I took out the poster from inside my pocket and spreading it before him, I said, “Hazrat! The Ahle Hadīth gentlemen are vexing us a lot. They are demanding some Hadīths in this poster and promising to pay a thousand rupees for each Hadīth, but our ulamās cannot give a single Hadīth. So please do help me out and dictate to me these Hadīths. Hazrat said, “I did not have much opportunity to teach here, in Punjāb, and so my Urdū is not fluent enough. So, you better approach Maulānā 'Abdul Qadīr Sāhib. He has been mostly teaching in Punjāb, his Urdū is fluent and he had special interest in these topics as well.”

So, I got up and moved towards Maulānā 'Abdul Qadīr. At the same time, Hazrat called out to Maulānā, saying: “Maulānā! The boy looks intelligent. Explain the issues to him. There is great hope from Allāh that all the filth will get flushed out with the first purgative itself.” Maulānā 'Abdul Qadīr took the poster and started reading it. While Maulānā was reading the poster, I was reading his visage. At times, there would be a short under-lip smile and at times, there would be a frown of anger on his forehead. Anyway, Maulānā finished reading it completely.

Intention

The first thing Maulānā said was: “Son, first correct your intentions. If a person asks a question with the intention of understanding the matter and then acting upon it, he gets the reward from Allāh for asking as well as for acting upon it. But if by asking, the person intends some mischief or evil, he will get punishment for making this enquiry in addition to that for mischief. As for me, I will talk to you with the intention of seeking Allāh’s pleasure and nothing else.”

I, a well-trained student, quickly replied: “That’s my intention too.”

Who should present the evidence?

Maulānā said there are many deceptions in this single poster. But the deception of a Maulavī only a Maulavī can understand. Any Tom, Jack and Harry cannot do this. The writer of this poster claims to be an Ahle Hadīth, yet he is, to say the truth, a Hadīth-denier. In a famous Hadīth, the holy Prophet ﷺ says: **الْبَيِّنَةُ عَلَى الْمُدَّعِي** (Producing evidence is the duty of the claimant¹⁵.) And all the courts of the world also demand evidence and witnesses from the claimant first. In each one of these eleven issues, Gair Muqallids are the claimants. So it is their responsibility to produce the evidence. But to hide their weakness, they have questioned us as a counter-tactic. To make things clear, I give you an example.

The Rāfizis¹⁶ say some additional words in their Azān, e.g. **أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ**, etc. (I bear witness that 'Alī is Allāh's friend.) Now, we have the right to ask them to present a Qurānic verse or Hadīth that would attribute these extra words to the holy Prophet ﷺ, or at least to Hazrat 'Alī **رَضِيَ اللَّهُ عَنْهُ**. And till the Last Day, they will not be able to show an evidence for this. But, for deceiving their disciples, if they form a question as: 'Gair Muqallids of the World! Get together and come up with one single authentic, explicit, incontrovertible Hadīth in which the Prophet or Hazrat 'Alī has forbidden saying these words in Azān. Present a Hadīth with the word "prohibition" and you get a prize of ₹100,000 in cash.' Now, my son, ask your teacher to write such a Hadīth or else, acknowledge the truthfulness of Rāfizī sect and falsehood of Gair Muqallid ideology, as the Gair Muqallids of the entire world have been unable to come up with a single Hadīth."

I argued, "Why should we show a Hadīth. Those who say these additional words should produce the evidence. Why do we need to show a Hadīth of prohibition. This question is merely a deception."

Maulānā said: "Then, you are doing the additional act of hand-raising in Salāh and then demanding Hadīth of prohibition from us. This, too, is a similar fraud."

He continued, "The first surah of the Qurān is Fātihah. It is also called Umm-ul Qurān (the Mother of the Qurān) and the quarrels are based on it alone. Some argue for Fātihah over sweets and others for Fātihah behind prayer-leader. And the fact is that Surah Fātihah deals with two basic issues: Tauhīd and Taqlid (Monotheism and following the pioneers). People arguing for Fātihah over sweets dislike Monotheism, and those arguing

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¹⁵ Bukhārī 9/109 (chapter name), Tirmizī 5/183/1261.

¹⁶ Rāfizīs are a deviant community who curse all the noble companions of the holy Prophet ﷺ except a limited few: Hazrat 'Alī, Fātimah, Hasan, Husain, and a few others (May Allāh be pleased with them and all the Companions besides them).

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

for Fātihah behind prayer-leader have a dislike for Taqlīd (following the pioneers). Thus, neither like to follow this surah.”

He asked, “What if you enter into a debate with people who favor Fātihah over sweets. Will you ask them to bring a Hadīth prescribing recitation of Surah Fātihah over food with the intention of sending rewards to the dead? Or will you let them counter you with the challenge: ‘Gair Muqallids of the world! Show us just one authentic, explicit, incontrovertible Hadīth of Prophet ﷺ wherein he has prohibited the recitation of Surah Fātihah with food in front of the reciter, for the purpose of sending the rewards to the dead. If you show the particular word of ‘prohibition’, you get a prize of ₹100,000.’ ”

Then addressing me, Maulānā said, “Ok, go now and bring such a Hadīth.”

“Why? They are the ones who recite Fātihah over food, so they should come up with a Hadīth in its favor. How can they ask a Hadīth for its prohibition.” I countered.

Maulānā asked, “Then, who are they who recite Fātihah behind prayer-leaders: you or we?”

“We,” I said.

“Then, why should you demand Hadīths of prohibition from us. Like the sinful people in the days of Shu'aib عَلَيْهِ السَّلَامُ, do you also have two kinds of weights: one when you sell, the other when you purchase? Do you forget the saying of the holy Prophet ﷺ: Prefer for your brethren what you would prefer for yourself.¹⁷”

Demanding a Specific Evidence

“Even a claimant is asked to produce evidence only. It won’t be correct to demand from him a specific evidence or witness. This was the practice of the infidels who would not acknowledge the miracles that took place at the hands of the holy Prophet ﷺ, but would demand specific miracles based upon their whims¹⁸. When the miracle of their choosing was not produced, they had the right to say that the miracle we wanted was not produced. But they would spread the lie that no miracle was produced at all¹⁹. Is their action justifiable?

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¹⁷ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ (You cannot be a Believer unless you choose the same for your brethren as you choose for yourself. – Bukhārī 1/21/12)

¹⁸ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا. أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا. (Why is it that an angel has not been sent down to him who would have been a warner along with him? Or a treasure should have been thrown down to him, or he should have a garden to eat from it. – Qurān 25:7-8). Some other examples are: 2:118, 11:12, 28:48, etc.

¹⁹ وَيَقُولُونَ لَوْلَا أَنْزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ. (And they say, "Why is it that no sign (miracle) has been sent down to him from his Lord?" – Qurān 10:20)

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

“Take an example. A person comes to a Maulānā and says, ‘I am a big sinner. I am 60 now, but have never performed a Salāh. Today, I have come to you for repentance. So, please teach me the method of Salāh in entirety. I have just one condition: show me the number of rak'ahs (units), the words of Thanā, Tashahhud and Darūd from Qurān alone. The reason being that I want to worship Allāh according to Allāh's Book only. I don't follow anyone else.’

“Will you show him all of this from the holy Qurān?

“Now, if you are unable to show these things from the Qurān and he says you could not teach him Salāh from the Qurān, then it would be acceptable. But if he claims that you could not give any evidence for these: would that be fair?

“Now, this is termed demanding a specific evidence. If such an approach is adopted at a court, then the court won't be able to decide even a single case in an entire human life. To illustrate, the norm is that the court demands witnesses from the petitioner. The court will allow complete freedom to the defendant to criticize the witness produced by the petitioner. But it won't let the defendant demand a particular witness. The defendant cannot say, ‘The petitioner has presented Zaid as his witness. But I don't accept him as witness. Only if the Prime Minister or the President comes as a witness for him, I will accept it.’²⁰”

Faith in Prophet ﷺ or in your Stipulated Conditions?

Hazrat said, “Just as the Infidels had no faith in the holy Prophet ﷺ but on their whimsical demands, so is your case. You should clear your heart of the misconception that you have faith in the holy Prophet ﷺ. The fact is that you have faith only on the stipulations of your Gair Muqallid teacher. The Infidels used to say, ‘If Allāh says the words or does the acts which We want him to say or do, then we will embrace your Islām, else we won't.’ Similarly, your teacher writes a text for you. Then, you demand that **if you make the holy Prophet ﷺ say exactly these words, in exactly this manner, then we accept your view. What the holy Prophet ﷺ has said on his own, we will never accept.**”

My heart was now confessing to the truthfulness of the words of the Maulānā. **Even if a person narrated to us a hundred Hadīths, we would pay scant attention.** In fact, we would ignore the Hadīths, considering them to be useless because the Hadīth did not have the words that our teacher had asked for. This is, in fact, advising the holy Prophet ﷺ thus, “Hazrat! Whenever you have to explain a juristic issue, get the text from us, and ask

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²⁰ And also give him a reward of ₹11,000! (See the topic “Zeal for Debate” – Musarhad)

us for all the relevant conditions. Because if you do not say the words as we have prepared for you and do not mention the stipulations we want, we are not going to follow your ruling.”

A question

I petitioned: “Hazrat! Can you also form a question demanding a Hadīth and promising prize-money so that our teacher fails to produce that Hadīth. And he is compelled to call it a trick just as you are calling these questions a trick.” With a smile on his face, Maulānā replied, “Is tricking a nice thing that we should also start emulating?” I requested, “To make this trickery clear to me, please do write such a question.”

On the back of that poster, Maulānā wrote: In accordance with your own stipulations, present a single authentic, explicit, incontrovertible Hadīth of the Prophet ﷺ which would prove that evidence in Sharīāh is confined only to the above mentioned category of Hadīths. If you do so, I would pay you ₹50,000 in cash. And Maulānā put in his signature below it.

When he signed, I could not help thinking that every day, our teacher would emphasize to us never to keep the challenge-money in your debates less than ₹50,000. But he himself would not sign even for a challenge of one rupee. And here is the Maulānā, unhesitatingly signing a challenge of ₹50,000.

Return

Now, I got up with the placard. On return, I found my teacher standing at the gate, eagerly waiting for me. At once, he asked me, “Is there anybody who would take up the challenge of my poster?” “Hazrat! Today, the challenge was taken up and I failed miserably. And he has also demanded a Hadīth. If you write down the Hadīth, he promises to pay ₹50,000 and has also put in his signature. Sir! Please write the Hadīth and I will soon bring the prize-money of ₹50,000.”

It was a cold December month. Reading a single line of the challenge question, our teacher wiped off sweat from his forehead thrice with full thrust. Seeing our teacher drenched in sweat, I could guess how burdensome the question was. At the same time, Allāh had neared the moment of my guidance.

Having read the question, the first statement our teacher said in response was: “Son! Such terms and conditions are stipulated only to trick and trap.” No sooner did I hear this than the ground below my feet melted. I said, “Hazrat! It’s a trick and that too in matters of Dīn and in the name of Qurān and Hadīth!” “Today only Maulānā explained to me that you do not have faith in the Prophet ﷺ. You have faith only in the fake terms set by your

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

teacher, and now you yourself are calling these terms a trick. Now, we have nowhere to go:

نہ ادھر کے رہے، نہ اُدھر کے رہے ❖ نہ خدا ہی ملا، نہ وصالِ صنم

Neither can we go here, nor there. Neither did we get God, nor the closeness to idol.”

A query

It was I who used to keep the teacher’s textbooks, notebooks, etc. on his desk. Among the books, there were two voluminous notebooks. One was titled “Sahih Bukhārī Lectures by 'Allāmah Anwar Shāh Kashmīrī, Head of Faculty, Dārul 'Ulūm, Deoband” and the other had the title “Tirmizī Lectures by Sayyid Husain Ahmad Madanī, Head of Faculty, Dārul 'Ulūm, Deoband”. Once I asked him, “Sir, why do you keep the notebooks of Mushriks with you? In those days, labeling Hanafis as Mushriks was considered a great virtue and an excellent means of pleasing the teacher. The reverend teacher was very pleased at this and complimented me profusely. The teacher then justified himself, saying: ‘Son! Though we differ on several issues, yet Allāh has bestowed them with abundant knowledge. Without studying their notes, we can neither teach Bukhārī nor Tirmizī.’ Now, today, that event came back to my mind. I asked, “Sir! You are hoodwinking the people without studying whose books you cannot even teach Bukhārī and Tirmizī.” Hearing this, the teacher said, “Go out! Get away! Don’t go there ever again.” Anger was palpable in his tone.

“Sir! Please write the Hadīth, and I will come back with the prize-money,” I insisted. The teacher slapped me and said, “Go, sit there.”

Visiting Again

Now, after the 'Asr prayer, I was there once again, before Maulānā 'Abdul Qadīr Sāhib. “Now, it is confirmed that these questions were merely intended to hoodwink the opponent. But Hazrat, please explain why you prefer the statements of Imām Abū Hanīfah over Hadīths,” I said.

Hazrat said, “It’s an utter lie.” Hazrat then gave me a multi-volume book of Hadīths in Arabic “I'lāus Sunan²¹” to study. The book also contained Urdū translation. Now, when I went through the Hadīths, I would be amazed at the big lies which we were accustomed to speak every day.

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²¹ It is a 21-volume, 10,000-page (approx.) book in which all the Hadīths on which Hanafi rulings are based have been compiled together by Maulānā Zafar Ahmad Al Uthmānī At-Thānavī.

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

I would ask our Gair Muqallid teacher, “Maulavi Sāhib, why don’t you follow the Hadīths mentioned in the book of I’läus Sunan? Why do you call the followers of those Hadīths (the Hanafis) People of Opinion²²? Tell me if any Gair Muqallid scholar has written a comprehensive rebuttal to this book, I would like to study it.” After intensive investigation, I was forced to conclude that the entire world of the Gair Muqallid school is incapable of refuting it. I used to study the book I’läus Sunan in the madrasah. But this would infuriate our teacher so much that a few times he even beat me up.

I was unable to comprehend why Ahle Hadīths were so hostile to Hadīth. I would ask why don’t you allow me to study Hadīth. He would keep repeating the same question, “Why have you brought this book of Hadīth in our madrasah?”

One day, on the wall of the mosque-cum-madrasah, I wrote the Hadīth²³ in beautiful

According to an irrefutably authentic Hadīth, the prophet ﷺ said:

أَسْفِرُوا بِالْفَجْرِ، فَإِنَّهُ أَعْظَمُ لِلْأَجْرِ.

Perform the Fajr Salāh when the dawn has illuminated. It is more reward-worthy.

calligraphy:

There was an uproar in the entire mosque, “Who has written this Hadīth? Why did he write? Beat him up and throw him out.”

Next day, I wrote the following Hadīth²⁴ on the wall:

===== ﷻ ﷻ ﷻ الهوامش ﷻ ﷻ ﷻ =====

²² The Hanafis are normally labeled as People of Opinion (Ahl-ur Rāi). In modern connotations, it is a disparaging term connoting that the Hanafis prefer their opinions over Hadīths.

²³ Sunanun Nasāi: 154

²⁴ Bukhārī 538

أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.

Perform the Zuhr Salāh at a cooler time, as the sweltering heat comes from the flames of Jahannam.

I was called up and asked, “Why do you keep making such mischiefs?” Before the next Salāh, I put this Hadīth²⁵ on the wall:

فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

A single jurist is more dangerous to the Satan than a thousand worshippers.

I could observe that they did not detested anything more the Hadīths.

Third occasion

I visited Maulānā once again. He asked, “What is your opinion about Taqlīd of Individual²⁶?” I said, “Shirk (Polytheism)!”

“There are books that list out the names of Hanafī scholars, Mālikī scholars, Shāfi‘ī scholars and Hanbalī scholars, and almost all the Hadīth-scholars find mention in them. Are they all Mushriks then?”

“Of course,” I replied.

“Then even the authors of the Six Pre-Eminent Hadīth Books are Mushriks? You study Bulūgul Marām by Ibne Hajar Ash Shāfi‘ī. He, follower of Imām Shāfi‘ī, too is a

===== ❦ ❦ ❦ الهوامش ❦ ❦ ❦ =====

²⁵ Ibn Mājah 222

²⁶ The term Taqlīd of Individual is used in contrast with opposed to “Independent Taqlīd”. Taqlīd of Individual means following a single noted cleric and mujtahid in all matters of Dīn whereas Independent Taqlīd means following the entire body of our pioneers (Aslāf) and when they differ on an issue, accepting the opinion which is stronger based on the evidences. Some Gair Muqallids have the opinion that Taqlīd of Individual is wrong while Independent Taqlīd is valid. In fact, both Taqlīd's are equally valid.

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

Polytheist, then! You study Nasaī's book of Hadīth. He was a Muqallid of Imām Shāfi'ī, hence a Mushrik?

I came back to my Gair Muqallid teacher. I asked him, "Has a Hadīth-scholar or an authoritative historian ever written a book on the lives of Hadīth-scholars with the title of Tabaqāte Gair Muqallidīn (Generations of Gair Muqallidīn Hadīth-scholars)?"

The teacher was irritated. "You just keep making mischief, reciting the Hadīths of I'lāus Sunan to the students, and writing Hadīths on the mosque-wall. We cannot tolerate these mischiefs anymore. Stop reciting and writing Hadīths, or else get out of this madrasah. As for the book Generations of Gair Muqallidīn Hadīth-scholars, we do not have any such book.

In my next visit Hazrat Maulānā 'Abdul Qadīr Sāhib asked, "Was there any mosque, madrasah, graveyard, Qurān translation, or Hadīth Translation belonging to Gair Muqallids before the reign of the tyrannical British? If any such thing existed before, show it. Or present a complete book of Salāh from that age."

When I transmitted this question to my teacher, he was struck dumbfounded. In a rage, he said, "You can't think of anything other than mischief!"

A Practical Joke

Once, we had the lesson of Sunane Nasaī and the topic of the day was Fātihah recitation behind Imām. I too was sitting in the class but without the book of Sunane Nasaī.

"Where is your book?" asked my teacher.

"In the room."

"Why didn't you bring it?"

I replied somewhat stubbornly, "Its author is a Polytheist. Why should I even place my hands on it?"

I could see my teacher going through an internal struggle, but he only frowned and didn't say anything.

Imām Nasaī has included a complete chapter in his book: "Meaning of Allah's words: ²⁷وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ". Under it, he mentions the Hadīth: "وَإِذَا قَرَأَ"

===== الهوامش =====
²⁷ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ: When the Qurān is recited, listen to it and be silent, so that you may be blessed. (Qurān 7:204)

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

﴿فَأَنْصِتُوا﴾²⁸. He thus proves that Allāh and his Prophet both command the Imām-following Salāh-performer to remain silent while the Imām is reciting. This Qurānic verse and Hadīth were against my teacher's opinion, so he set on his mission to martyr this Hadīth. "Abū Khālid Ahmar – one of the narrators – is a Mudallis²⁹, and so this Hadīth is a fabrication. In no book of Hadīth in the world will you find a corroborator³⁰ of Abū Khālid Ahmar. I talked to the renowned Hanafī scholar 'Allāmah Anwar Shāh Kashmīrī and even he failed to show a single corroborator for Abū Khālid. Till now I have engaged in 8-10 debates, and no son of his mother could come up with an answer to this.

I had done my preparation before the class. My heart felt embarrassed at this audacity of my teacher, yet my tongue was silent, when suddenly the teacher's *loving* sight fell upon me, "Hanafi ! Does Khālid have a corroborator?" He said this even though I had not become a Hanafi at the time.

I politely replied, "Maulavī Sāhib! You are sitting with your eyes looking up, high above the book. How will you ever be able to see a corroborator's mention in this posture? If you only lowered your gaze to the book, you would find the mention of his corroborator in this very book, Muhammad bin Sa'd Ansārī." I got up and placed my finger on his name.

In his fury, the teacher stooped to the level of using swear-words. Silently, I placed a rosary (Tasbīh) in front of him.

"What is this for?" he asked.

I said, "You could complete your count of swear-words over this rosary, and then tell me why you couldn't see this corroborator in the book lying before you."

And then, unsurprisingly, the teacher started beating me with a cane, and I was expelled from the madrasah.

===== ﴿الهُوَ أَكْبَرُ﴾ =====
The Imām is meant to be followed. So, when he says "Allāhu akbar", say "Allāhu akbar", when he recites the Qurān, keep silent, and when he says: "Sami'llāhu liman hamidah", say: "Allāhumma rabbanā lakal hamd". (Nasāī 921)

²⁹ Mudallis: A Mudallis is a narrator who omits the mention of a reporter in the chain with the result that the Hadīth looks quite sound, though it has a hidden fault. Usually, such a narrator omits the name of his not-so-trustworthy teacher, and reports it from his teacher's teacher who is well-known and trustworthy. To a normal listener, it appears that the Hadīth has only sound reporters, when in fact a defective reporter lies hidden in the Hadīth-chain.

³⁰ If a Hadīth is Za'īf on account of a narrator, and another reporter, similarly Za'īf corroborates him by reporting the same Hadīth, the Hadīth becomes acceptable (Hasan). Though each of the chains of narrators has a weakness in it, the Hadīth will be Hasan. As Allāh says, ﴿أَنْ تَصِلَ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى﴾: If one woman witness forgets something, the other would remind her. (Qurān 2:282) Together the testimony of two women is considered equal to one reliable man's. Similarly, in Hadīth, the defect that comes up due to the fault of one narrator is rectified if another supports him.

After leaving the Gair Muqallid Madrasah

I would then spend my time studying I'lāus Sunan by Maulānā Zafar Ahmad Al Uthmānī At-Thānavī, Sittah Zarūriah by Maulānā Md Hasan Muhaddith Faizpūrī, Ad Dalīlul Mubīn, etc. but the marks of the Gair Muqallid ideology were still not leaving my mind. Whenever I saw a Fiqh ruling, I would rush to search for a Hadīth on the issue.

Several months later, my mind had one more turn. Now when I read a Qurānic verse or Hadīth, I would ask myself, “Is the meaning that my mind has deduced an innovative error like that of Mirzā Qādiyānī, or have the noble pioneers too taken this same interpretation. Now, the disease of researching and interpreting by myself got out of my mind. I was cured of the malady of Gair Muqallid ideology. I then stood steadfast on the Ahle Sunnah wal Jamā'ah Hanafī school of thought. Pray to Allāh to keep me committed to this true ideology! Āmīn!

Fazail-e-Amaal ki Haqeeqat: Lecture by Sheikh Touseef Ur Rahman

A doctor prescribes surgery to a heart patient, that he has to undergo a bypass for his wellbeing and he, instead of finding a surgeon goes to a butcher or a hairdresser and he, dissects him with his tools. Now there is no doubt left for his expiry.

Similar is the case of Islamic nation. ALLAH, Lord of the Throne, revealed HIS words for the guidance, for the salvation of Muslim Ummah. The deliverer of the revelation... leader of the angels, the night it revealed on ...leader of the nights, the month of revelation.... leader of the months and the Prophet on which the message is revealed is the leader of the Prophets صلى الله عليه وسلم.

But alas!! The Quran, that leads us to the path of guidance, the Quran, that connects our link with our ILLAH...We, left this book of guidance from ALLAH!! Joined our relation with the books from people!! Left ALLAH's words!! ALLAH's book!! Embracing this moulvi's book, that moulvi's book.

And bad be to those Sufi scholars who persuaded humanity that they need to learn knowledge of 18 categories to learn Quran, and that you cannot understand ALLAH's book unless you know them. So now, embrace what Hazrat has given to you.

When this Ummah has left ALLAH's book, holding fast to **Beheshty Zewar**, **Fazail-e-Amaal**... What was the result? It led this Ummah to destruction. And humiliation was imposed upon them by ALLAH. They got humiliated in every hole and corner. And what's the cause of this humiliation??(Verse from Qur'an) you want to get guidance??? Want to get peace??? Embrace this book of ALLAH!! Understand monotheism (tauheed)!!! Do not join partners with ALLAH!! Save yourself from shirk. You will be granted guidance and relief on the Day of Judgment too.

But when we left the book of ALLAH, devastation found its way on us. What did **Fazail-e-Amaal** gave this Ummah??? The biggest destruction to this Ummah has been brought by this **Fazail-e-Amaal**. ALLAH's supreme and pure message of tauheed, for which ALLAH's Messenger ﷺ bruised his forehead, broke his teeth. The message for which ALLAH's Messenger ﷺ got strangled with a cloth in his neck. The message, for which in the ground of Taif, blessed head of Prophet ﷺ got bruised, bled to the toes, and fell to the ground. Opened his eyes, angels asked, 'Master allow us to raise these mountains and drop them on the people of Taif'. Replied he: 'don't make these mountains fall on the people of Taif, they have hurt me, but I am hopeful to ALLAH that from the generation of these people, they will surely admit to say LA ILLAHA ILLALLAH.'

The attacks made by **Fazail-e-Amaal** on this true and pure tauheed (theism), on ALLAH, on Oneness of ALLAH. Here we have **Fazail-e-Saqlat** published by Kutub Khana Faizi Lahore. Moulvi Zakriya On its page number 558 attacks ALLAH's monotheism. (you also Listen to it), and then Sheikh Abdul Malik is saying... (pay attention please). ' Take care that this connecting rope of ours, with ALLAH does not break! 'And a mushrik's rope is never connected with ALLAH...!!! Love with ALLAH, friendship with ALLAH, is for the Believers (people who are monotheists) and when shirk enters in, ALLAH's curses and torments are hailed upon.

Here on page 557 he writes;

O ALLAH! I am so small, I am nothing,

To you is the Zill (saaya, shade) to you belongs existence.

Who am I? I am nothing

And I am what you are.

I am what you are???? I and you are in itself shirk upon shirk...!!! (You are from me and I am from you.

Oh ALLAH. What you are is what I am). But ALLAH's Messenger ﷺ had said...Do not elevate me like the Christians did to Issa عليه السلام (Alaihe Salam), calling him ALLAH's son. I am just a servant of ALLAH, HIS messenger. Do not raise my authority from this status granted by ALLAH.

But this belief of supreme existence by Moulvi Zakriya, spreading among the Ummah , saying O ALLAH what you are is what I am, what I am is what you are. This me and you is shirk upon shirk itself!!!!

NO ALLAH's servants...!!

HE is ALLAH...we are abd ALLAH..!!

HE is the CREATOR ... we are HIS creation

HE is the PROVIDER...we are takers

HE provides us with food. We eat!! HE provides to drink...We drink...!! HE makes us sleep... We sleep!!

HE IS ALLAH..!!!!

These Zalimuns (wrong-doers) made him ALLAH's part..... Keeping in front the belief of supreme existence, said everything is ALLAH. Wherever I look, I find ALLAH. I look here, I find only YOU, I look there, I find only YOU, In mosque, its YOU. In temple, its YOU. In churn house its YOU. If comes in hand, is ram. If not comes in hand is Rahim.

On page number 561 in **Fazail-e-Amaal**, he writes that our Abdur Rahim Shah Raipuri, one of attendant, keeping in front the belief that everything is ALLAH, for this they crafted, false tradition : 'HE was a hidden treasure, wanted to show HIMSELF, then whatever is in the world is a form of ME..

Ahle Hadith and Ahle Sunnah: the Distance, the Difference

Imdad ullah Makki muhajir writes in "[Shamim-e-Imdadia](#)" that human, before its apparent existence was god himself and human himself is the apparent god. Ashraf Ali Thanvi writes in [Imdad ul Mashtaq](#) that a man brought halva in one dish and filth in another to one of our Sufi and said: Moulvi sahib, if you consider everything is he, eat both of it. Thanvi sahib says that our Moulvi sahib ate the filth in the face of swine and ate halva in the form of mullah, saying everywhere is He, everything is Him.

Don't talk about bay (B), Tay (C), lady..!!..... I couldn't even understand ahif (A)

Wearing meem's (M's) veil.... Ahad descended in Ahmad *Ah(m)ad+...!!

Page 561 of [Fazail-e-Zikr](#), he writes, that a servant of our Abdur Rahim Shah didn't use to go to toilet for many days because he could visualize Noor there. He used to see Noor there!!! Even in washroom there was Noor!!

ALLAH is everything, ALLAH in everything; everything is a form of ALLAH. NAOOZUBILLAH. He could see ALLAH's light even in filth. That's why he could not even go to the washroom.

This KUFR..!! This SHIRK!!! This kufr and shirk, you won't even get in a Jew's house. You will get this Kufr in a Shia's house. Who said," Dama dum must qalander, Ali da pehla number, Ali dum dum ke ander".Ali in everything, Ali in every soul.

And here we have [Fazail-e-Darud](#) in our hand, describing the same belief about Prophet Muhammad ﷺ . its page number 133, says:

Your beauty has been under-veil of mortality/humanity.

Inna lillaha wa inna ilaihe rajiyoon. ' O Prophet ﷺ ' you have been descended as a human but what was the reality:

Nobody know anything, was a part of Sattar.

Nobody except ALLAH could recognize you. Apparently you came in the shape of a human but you were not a human but was a part of HIS light.

A Moulvi sahib writes in "[Tazkara tul Ghousia](#)" that ALLAH's Messenger ﷺ asked Jibrael : where do you bring the revelation from? He said; I stand at 'Sidra tul Muntaha', the revelation is descended and I bring it to you. Asked, have you ever seen who is giving the revelation? Replied; I could never dare too.said , this time go and see who is sitting up there. Jibrael went off ,reached the Arsh,curtain raised Muhammad Rassol ALLAH ﷺ , was himself sending the revelation.

Maulvi Zakariya, [Fazail-e-Aamaal](#), page no.133, KutbKhana Faizi:

"your beauty had been under veil of mortality"

O Prophet you came in the veil of humanity but you were not a human. its page 233 of [Fazail-e-Hajj](#),says

Peer Junaid Baghdati was performing Tawaaf of Bait ULLAH, a young girl was also accompanying him in

Tawaaf. While doing Tawaaf, she asked Junaid, are you performing Tawaaf of ALLAH or Bait ULLAH?? he said no, I am doing Tawaaf of Bait ULLAH. She turned to the sky and said, ALLAH, how stone-hearted people they are , who perform Tawaaf of stones, I am performing Tawaaf of You.

This Bait ULLAH is ALLAH, there is ALLAH's Noor even in filth, Muhammad صلى الله عليه وسلم is also ALLAH and Maulvi Zikriya says what you are is what i am..what i am is what you are.

This belief!! This belief of Supreme existence! Is a belief of Kufr!! Is a belief of shirk..!! This belief, this [Fazail-e-Amaal](#),snatched monotheism from Ummat-e-Islam. How confidently they boast, that No! you don't understand, it is the most widely read book after The Holy Quran.

But listen, keeping in view these beliefs, pay attention to these verses from Quran:(Surah Ikhlās)

ALLAH is One, not two,not three!!! **ALLAH IS ONE..!!** Than no Prophet is an out-source of HIS

Noor (light), Maulvi Zakriya did not come out of HIM.No one inheres from HIM. No one perishes in HIM, neither does HE perishes in anyone.Verily HE (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His Majesty).He is all-alone in HIS existence, He alone in worship, and He is alone in HIS characteristics.

Second biggest devastation that has been spread among the Muslim Ummah because of this [Fazail-e-Amaal](#), is the Divination; that is an exclusive epithet to ALLAH alone that ALLAH declares that the divination belongs to HIM alone. and HE descends the revelation to whoever HE wants among HIS chosen Prophets.

This Ilm-e-Ghaib (divination/unseen) that is a property of ALLAH alone, this book presents us with a belief that their sufi's, Peers and scholars also possess it. Here, we have [Fazail-e-Amaal](#) in our hands. Its page no is 427 says, Sheikh Abdul Aziz Dabagh, a sufi passed in the near past was totally ill-literate, but when somebody used to recite Quran or revised a Hadith of Rasool ALLAH صلى الله عليه وسلم , a hadith Qudsi or tells a lie., he could immediately recognize and say that you have recited a verse from Quran, you had revised a Hadith or a hadith-e-Qudsi or you had told a lie. I can tell from your speech, Noor comes out of it.!!

If this is not ilm-e- ghaib, then what is it Moulvi Sahib.????

A man came to Rasool ALLAH ﷺ and asked for religious scholars for the teachings. Rasool ALLAH ﷺ accompanied him with a group of reciters, Rasool ALLAH ﷺ did not know they got **martyred** or not .But Abdul Aziz Dabagh can tell by the speech of a person if he is lying.

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

Wife of Prophet ﷺ, mother of the faithful, Ayesha (May ALLAH be pleased with her) ,mother of the believers, and one who do not consider her his mother , is not considered in the list of the believers. She had been slandered. Nights passed. He is asking Umar, asking Usman,asking Ali about it. Why did not Prophet ﷺ told the slanderers they were lying? How come He did **not realize** by just looking at them?

This ilm-e-Ghaib (divination) that you are claiming for your Abdul Aziz Dabagh, why did not Rasool ALLAH ﷺ **had** it. Allah's Messenger just spread the revelation sent upon him from the Sky.

Once a jewish man questioned Him, HE said I will answer tomorrow and forgot to say Insha ALLAH.The revelation was stopped. Prophet ﷺ did not know the revelation would not be sent if He did not say Insha ALLAH.

Here on page 484 this **Fazail-e- Amaal**, says Abu Qurtubi: one who recites LA ILAHA IL ALLAH 70,000 times saves himself from the fire of hell. There was a Youngman lived nearby, who was famed for having oracle.He is informed about heaven and hell. He is informed about ghaib. He is sitting in dumps or is in 'thana bhanvar', he gets informed of what is happening in **heaven** and hell. One day, while eating, he screamed and started crying. I asked him, why are you crying? he said, uncle my mother is burning in hell. Abu Yazid says, I had recited LA ILAHA IL ALLAH 70,000 times ,saved in my heart that i invoiced for his mother. It was accepted, and the moment I invoiced it for her, she got freed. I had did it in my heart. Nobody but ALLAH knows this forgiving. He started smiling and said Bawa ! Peer Sahib! mother is being sent to the Heaven , this divination that, this boy of yours had this divination Rasool ALLAH companions did not had. A Sahabi got strucked by an arrow, His companions congratulated him for Jannah, Rasool ALLAH ﷺ said you are talking about heaven, The sheets of cloth that he picked from the pillage of khyber, ALLAH is showing those sheets have been turned into fire and have embraced him.

This divination of what's happening in Heaven and hell, is only in ALLAH's knowledge. If ALLAH wants, He shows it to HIS Prophet. These hidden unseen information's are not possessed by these peer, mullah ,or sufi's.

Its page 437, the same **Fazail-e- Amaal**, says Junaid baghdadi was once seeing a Satan was roaming around, naked . (He either get to see young girls or boys without beard or a Satan , he does not visualize anything other than this)visualized a satan roaming around naked . Junaid asked don't you feel ashamed, you are roaming around naked like that?? satan said, am i roaming naked in front of men? Do you call them men??

But men are those, who are sitting in the Masjid Shonezia of a tablighi group . They are the 'Real Men', who have burnt my heart by their remembrance of ALLAH.Junaid went to that Masjid and saw a few people having heads down on their knees meditating themselves , bashing shots of saying LA ILAHA IL ALLAH. As they saw me, immediately (without my telling them what i had seen in a dream last night) said, do not be inspired by the words of that satan, he is the devil!! yet i had not told them i have met satan in a dream . Look these buzurg (pious people) could even recognize the satan's whispers in a heart.

Poisonous food is being presented to Rasool ALLAH ﷺ, that a Jewish women had brought , and He is entering a bite in his mouth, He was not alarmed by the satan whisper of that women's heart, why did Prophet ﷺ started to eat that? Why did He chew that? Why did the meat itself, not said that; Master! Do not eat me, i have been poisoned!!

One of the biggest devastations of this **fazail-e- amal**!! divinization that is an exclusive epithet to ALLAH alone, how have we snatched and divided it among our Mullahs **its page 560 of this Fazail-eAmaal** says , one of our buzurg used to have oracle. when someone used to sit to perform abluton, at a stance, he could tell. O boy! you have committed this sin , its falling with the water of your abluton. You should stop doing zinah, stop doing theft!! He could tell by the falling water drops of his abluton, how this person has worsened his relation with ALLAH. This is a divine telling what can a layman do? But he says our peer can get to know the sins of a man by looking at the falling water drops of his abluton.

, says,(and it's a very strange thing, whatever incident you are going to hear , or read about, you will see they say, 'I hear a voice , a voice is coming...', they never give reference to Quran or its in a hadith but say '**a voice is coming**'_coming from there'.Infact its Satan's voice.!!! whatever books you are going to read of these Sufi's, nowhere they will mention its in Quran or have been said by Rasool ALLAH ﷺ, they would always say '**a Sayyid Sahib**' said that, '**a shah Sahib**' narrated it, and here he says '**a friend**' told me that a writer from Lucknow,when used to open his shop in morning, he used to say Darood for Rasool ALLAH ﷺ and would write it on a paper. When the time of his death arrived, he became worried of what is going to happen to him in the world after death. he says a lost old man appeared and said , Boy, why do you worry, the darud that you have been writing in the morning that has been presented before Rasool ALLAH ﷺ and your case in being discussed. How did this divine information reached that lost old man?? Who had told him? That your book has been presented in the court of Rasool ALLAH ﷺ and a Messenger of ALLAH is preparing orders for your freedom.

its page 96 of **fazail-e-darood** This divinity is only ALLAH's epithet, if HE wills send, revelation upon HIS Prophets, if does not, cease it for days...!!!

Let's listen to what Quran says, , What is in the sky? Who is in Heaven? Who is in Hell? What has been happening to them? None, but ALLAH knows about these hidden matters of the Heavens and the world...The sufi's whom you consider to be Omniscient (aalim.ul.Ghaib), the Peers who, you consider to be Omniscient (aalim.ul.Ghaib), dont even know when will they be raised again after death.

Quran.e.Hakim says,(VERSES) O.Say (O Muhammad والسلام والسلام): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel (a 'noori creation') (surah.Al-An'am(6) :50)

(Recite AS SALAAT O WASSALAM O ALAIKA YA NOOR O MIN NOOR ILLAH before Azaan.) I am not Noori!! Neither am I Omniscient (aalim.ul.Ghaib)!! I am not Ganj Baksh!! Not a Mukhtar-e- Kul, not even the owner of Treasures, then who am I?? I am just a Prophet of ALLAH who delivers to you the news of the glad tidings of Heaven and the horrible torments of hell from ALLAH

that biggest dispute caused to the **monotheist** Muslims as a punishment of leaving Quran and embracing this book called **Fazail-e-Amaal** is that our Auliya ALLAH, our Religious scholars, have direct meetings with ALLAH. They have direct conversations with ALLAH. they do not need to revise a hadith of Rasool ALLAH ﷺ , they don't require it.

Here we have **Fazail-e-Hajj** in our hands by Molvi Zikriya **its page no 64 and 65**. Says a man from Abdaal asked Khazir والصلوة عليه , have you seen someone higher in rank than yours? He replied yes, once I was present in the court of Madina, there Abdur Razzaq Muhaddith was revising ahadith of Rasool ALLAH ﷺ . In the corner I saw a boy sitting with his head on his knees, not listening to the ahadith. I asked him, 'why are you not listening to the ahadith of Rasool ALLAH ﷺ .' He said 'here there are those people who listen from Abd-ur Razzaq,(listens from who? Abd-ur Razzaq, the servants of Ar-Razzaq) and I am the one who listens directly from Razzaq'. (I dont require the ahadith of Rasool ALLAH ﷺ . I have achieved such affiliation with ALLAH, whenever i am countered with a problem, i ask directly from ALLAH). I said, if that is the case, tell me who am I ? He looked at him and said 'You are Khazir والصلوة عليه والسلام '.Khazir والصلوة والسلام said,i realised there are Auliya of ALLAH who are even greater in rank than me'.

To deliver the teachings of Islam and guidance to the creatures, and HIS servants, ALLAH makes HIS chosen people, HIS Prophets a waseela for it. And He, our Molvi Zikriya says our Auliya ALLAH do not require prophets, do not need ahadith.People listen to hadith from 'Abd- ur- Razzaq' but the Molvi of tablighi Jamaat listen ahadith directly from RAZZAQ.

Ahle Hadith and Ahle Sunnah: the Distance, the Difference

Here, another [reference on page 574](#) of [Fazail-e-Aamaal](#), says Shibli, I saw a mad man being hurt with stones by a few boys. I threatened them, stopped them. They said, 'sir, he claims to have had meetings with ALLAH and that he sees HIM'. I came near him and asked him 'do you really claim to have direct meetings with ALLAH?' Being in this world, you claim to hear ALLAH, see ALLAH. HE said 'listen, shouted and said Shibli, by HIM, who has worsened my conditions in HIS love. If HE would disappear from my sight even for a moment, I would come apart and die of this seclusion. HE remains in my vision all the time.'

NO NEED OF PROPHETS, NO NEED OF AHADITH, NO NEED OF QUR'AN!! Now these molvis, these sufis have direct meetings with ALLAH. They directly ask ALLAH about everything and tell.

[Lets see, in Qur'an](#) ALLAH declares, 'And no, ALLAH عز و جل do not give the divine knowledge, of religion, of Quran, when HE decides to send you HIS religion, He descends HIS divine revelation on HIS chosen prophets, descended the teachings of Quran. You have belief on ALLAH, but which ways you can have your belief in ALLAH? (WA RUSOOLIH) You need to have your belief on the Prophets!! you can not have direct meeting with ALLAH عز و جل !!

Musa والصلوة عليه said, 'O ALLAH, I want to see you' and in reply ALLAH عزوجل replied, Musa, you cannot! And here the Molvi of tablighi jamaat say that if ALLAH would veil HIS appearance from me even for a second, I would die. I am always seeing HIM 24 hours, round the clock!!

Let's examine a verse from Quran: Who is more zalim (cruel), more lost, than the one who tells a lie about the TRUE, MIGHTY ALLAH? Crafts a lie on HIM!

Hazrat Ayesha رضى الله تعالى عنها answered to a man who came to her and asked, 'did Rasool ALLAH have a vision of ALLAH عز و جل when he had gone on Miraaj? Had a meeting?

(As they say: What did a friend not do for a friend,

ALLAH arranged meetings to have a glimpse of Him) ...why ??? did ALLAH not see him here?? INNA LILLAH WA INNA ILAIHE RAJIYOON.

ALLAH arranged meetings? Making Him sit in front? They speak of cruelty, this exaggeration in the majesty of Rasool ALLAH ﷺ? Then Ayesha رضى الله تعالى عنها replied, whoever say Rasool ALLAH ﷺ have had seen ALLAH عز و جل, he crafted a lie on Rasool ALLAH ﷺ.

Prophets, living in this world, with the defined limitations of this life could not see their creator but [Fazail-e-Aamaal](#) says that They are not bared a vision of HIM even for a second.

[Prophets, living in this world](#), in this society, caused by [Fazail-e-Aamaal](#). It is that our Auliya ALLAH do not die!! They die from one house to another. They just shift places! Now they are living here and then they leave this place and move to another. Death does not happen to them!!

Here we have [Fazail-e-Sadaqa](#), [its page no 660 says](#), Sheikh Abu Ayub said 'a follower (mureed) came up to me and said, 'I will die tomorrow noon (zuhur)'. I said no problem, you die!' he came, offered two raka'at, laid down and died. I gave him funeral bath, gave him shroud (kafan) (remember the words; i gave him bath, tore away his garment, performed him purification, wrapped in a cloth, wrapped in a kafan) raised him on shoulders, he stayed silent but when descended him to the grave, he opened his eyes. I said, 'is there a life even after one's death?' He said, 'good man! I am alive! The lover of ALLAH stays alive. We just die to shift from one house to another. We do not die! Death does not happen to us!!' Another [buzurg](#) says, a follower (mureed) came, when i gave him funeral bath, he grabbed my thumb, i started giving bath he grabbed my thumb (would have tickled or pricked him) I said baba, leave my thumb, I know you are not dead, you are just acting it. You are not dead!!

(Muhammad Saeed Shiekhupuri says, (May ALLAH turn his grave into a garden of eden) If these corpse (dead people) of yours do not die, why say لا اله الا الله و هو حي و قى. he is not dead, if you are going to call him dead, you will be called a Wahabi, Say لا اله الا الله و هو حي. left my thumb.

Says Ibn-e-Jala, a buzurg came, died. I placed him on a plank for a funeral bath, he started laughing. (one is holding a thumb, one is opening eyes and another is laughing)

Here on [page 671](#), listen to another incident, Abu Saeed says, Once i was in Makkah, came out of Haram, outside the gate, saw a handsome man laid dead. When I tried to look at him closely, he looked at me and said 'Abu Saeed don't you know the friends who love do not die, they just die to move from one place to another.'

Muhammad Rasool ALLAH ﷺ was resting yet, Umar رضى الله تعالى عنه took out his sword and said, 'whoever say Rasool ALLAH ﷺ has died, I will be head him'. Why did not my Prophet ﷺ came and said 'Umar, I did not die, I have just veiled apparently. Infact I am alive, watching everything'. If your buzurg can hold thumb, Fatima رضى الله تعالى عنه stayed alive 6 months after the demise of Prophet ﷺ, nobody saw her smiling. Our Prophet ﷺ got Fatima near Him and whispered something in her ear and she started crying. Ayesha رضى الله تعالى عنه asked, why did you cry? She replied, Baba said, 'Fatima, now I am going far from you, now the time of my demise has approached, I am going', and the next time He said, 'you will be the first one to meet me in heaven'. Prophet is saying he is dying, Quran also says Quran says, but tablighi say, our people do not die! They do not die, infact,

Here [its page 669](#) of [Fazail-e-Sadaqa](#), Abu Ali said, a beggar came to me on eid day, in a worn-out, old dress, said, 'is there any clean, pure place where i could lay down and die?' Said 'come, lay down, and die, it is an open, wide place'. He came, laid down and died (ended up, soul departed). and when I was about to give him funeral bath, he said 'O fool do not consider me dead, I am alive and on the day of judgment I will help you with full glory'

Rasool ALLAH ﷺ has said, 'Fatima! Take whatever you want from my personal assets, but do perform your deeds, because if the Lord of the Throne caught you for it, O daughter of Muhammad ﷺ, I would not be able to free you.'

Keep this hadith in view and [here page 711](#) [Fazail-e-Sadaqa](#), says Molvi Zikriya; a group of poor visited the grave of a generous, had travelled on a camel. The person in grave came in the dream of the camel owner and said, 'you came here, I would not like to return you empty handed. Sell this camel to me and in turn have a fine camel standing at my home. (answered in a dream, even had a deal in a dream). Later, the grave person of Moulvi Zikria, raise, came out of the grave, slaughtered the camel (the grave person comes out of his grave, slaughters a camel, and return to his grave. Was there a police check post on the way? Why did he not go to meet his wife? Why did he not put a hand on an orphan's head?) Said, was eating meat, (filling his appetite, making health), when a young man came from front and asked that 'who is that 'who and who ' among you? Did my father sell anything to you?' replied, 'I had a deal for a camel in my dream with this person in grave'. He said, 'have this camel in return'!

Moulvi Zikriya says, It's a limit of generosity, not sending anybody empty-handed even after death. (where did they go actually? to a grave or a hotel?) listen it from Qur'an now (we have killed many people, before them, how many dwellings have been killed.) Listen to the [decision](#) of the SOVEREIGN LORD, "Those who die and go to the next world, never returns'

Ashraf Ali Thanvi, writes in (this/that) era, about grandfather. That nana jan (grandfather) was on his way for Hajj (pilgrimage) robbers attacked him, he got dead! (was killed! ended up!) At night he came to the grandmother with a box of sweets (mithai) to say salam to her. And said I will come here every Thursday and will bring a box of sweet, but do not tell anyone. Said 'alright Thanvi's grandfather I will not tell', in the morning realized, when children will eat the sweet, what will the neighbours say? they will put the blame

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

that there is no man at home , where are these sweets coming from?? Said, do not worry. Say, Thanvi's grandfather came at night. Thanvi Sahib says, Nana Jan (grandfather) never came home after that.(this grandfather of Thanvi's came!) Qur'an, that states Those who die never return.(ask who was this who came?) The one who dies, goes to ALLAH's court, do not return! But [Fazail-e-Amaal](#) says, They do come! They grab thumbs, they help, they feed (provide food) and they do everything else and they also listen. And Quran says, (Verses) O Prophet! You cannot make these [dead](#) listen; you cannot make them hear your voice.

[Fazail-e-Amaal](#) caused to the believers, to the monotheist because of embracing [Fazail-e-Amaal](#) and leaving Qur'an is the open invitation to 'Grave-Worshipping', to seek help from the buzurg, seek help from the dead buzurg, to seek them for the solution of their problems. Here, its [Fazail-e-Sadaqat](#), its [page no 716](#) There was a man in Egypt ('A Man', no reference, just 'A Man', 'A Voice'..Is coming). In Egypt, a person used to collect charity and give to needy people. A begger came, asked for charity, asked everyone, got from nowhere. At last, he went to the grave of a generous and spoke his heart out that I am a poor, not getting anything from anywhere. And took out a penny (dinar) from the pocket , broke it into two. Kept half for himself and gave half to him. At night, the person of grave came in his dream and said, 'I was not allowed to speak at that time, but I heard all that you said.(Was not allowed to speak!!!) You go to my house. tell them, there is a pot under the stove, break it and there are more gold coins [buried](#) there, give them to me. and told the family it's a matter of a dream.'(infact, these dreams do not come real) You keep the gold!

What a disgrace (such a shame)!! He is showing generosity even after death and we are taking hold, although we are alive.(Go to the grave, sit there and tell your problems!!) Here , we have [Fazail-e- Hajj](#) in our hand, [its page no 138](#) , says a man died, and left in inheritance, a few hair of Rasool ALLAH ﷺ and some personal assets. One brother took all the hair and the other took all the possessions (maal). The assets of the man ended up but ALLAH blessed the one who had the hair with great assets. Then, when he died, Moulvi Zikriya says, ALLAH's Messenger ﷺ came in the dream of our Pious and said, anyone who is encountered with a problem, should go to his grave and pray, his problem will be solved. Its [Fazail-e-Hajj](#), Moulvi Zikriya is inviting to worship graves.!! You also listen to it, ' When you travel to madina, visit the grave of Prophet ﷺ , keep your heads down, have Prophet's terror in your heart and Remember! the grave of the Prophet ﷺ is the most blessed from all the places of the world, and the part of the grave that is touched with the body is [prestigious](#) that Kaaba, is prestigious that The Throne, is prestigious than The Kursi of ALLAH عزوجل

(That's why people, would leave the Tawaf of Bait Ullah and would start to perform the Tawaf of graves).

We have a [cassette](#) of Tariq Jameel, (if anyone wants, he can have it) He went to the court of Mohri Shareef along with 19 leaders (Ameer) there he delivered a speech. A Gaddi Nasheen delivered a speech before him. He said 'Molvi Tariq Jameel and his 19 tablighi leader took part in Zikr, Fikr, in Hamd, Naat , in Qawwali, in Sama'a , in wajd and in everything else! We have been considering that there is a great difference between us, but seeing Molvi Sahib's participations, we have been assured that a step is still bigger, we don't even have a difference worth a brick.!!!!

I invite Molvi Tariq Jameel from this stage, to come and work for Dawa'h , where you may have love of Mustafa ﷺ and have a fear of ALLAH عزوجل

Then Molana Tariq Jameel speeched, the glory of Auliya!! (Auliya?) Kutub,Ghous, Abdaal) and the voices raised from the crowd, Nara-e-Haidri !! Nara-e-Risalat!! Nara-e-Ghousia!!

He translated يَا هَذَا الْغَيْبِ 'O teller of the unseen (ghaib) ...!! And the crowd of Barelevian, and of Urs, and from the public cheered, 'Nara-e Risalat!!'

This is the invitation of 'Grave-Worshipping'!! Sit on the graves, express your problems!!

And Qur'an announces: You say, your tablighi scholars say to the man in grave, he did sadaqah, he slaughtered animal (camel).

Qur'an says, those you call...They have not created anything. They themselves are the children of a man, they themselves are the creation, and what is their state (Verse from Quran) They are Dead!! They are not alive, they are not even aware of when are they going to be raised again!!

[Fazail-e-Amaal](#) disbelief spread among Muslims, among the believers in result of embracing this [Fazail-e-amaal](#) and [leaving](#) Qur'an is a dangerous issue of invitation towards Rehbaniat (sainthood), is an invitation to Sufism.

Here we have in our hands this [Fazail-e-Darood](#) invitation to the problem solving. Ask from him, ask from them. One says in [Fazail-e-Darood](#), on [page no.116](#), I travelled for hajj, my mother died there. Her face darkened and stomach swelled, i wondered what a problem I'm encountered with. All of a sudden, a cloud appeared from the direction of Madina, it descended, a person appeared from it. He wiped His hand over my mother's face, her stomach and body. As, he did so, mother became well again. I asked him 'who are you?' he replied, 'You did not recognize me?', 'Said, no i did not recognize.' He said, 'I am Muhammad Rasool ALLAH ﷺ !'

Why did not ALLAH's Messenger ﷺ came to clear the misunderstanding between Ali ؑ and Ayesha رضى الله تعالى عنه رضى? Why did He not come to save Umar رضى الله تعالى عنه, when he was being martyred? Why did

ALLAH's Messenger not come when Usman رضى الله تعالى عنه was being convicted and thirsty? Why did He not come to relief his thirst? Why did not ALLAH's Messenger come to save Husain رضى الله تعالى عنه from the evils of Kufis. YOUR mother died and ALLAH's Messenger immediately came and wiped hand on her face....SUCH SLANDERING ON THE PROPHET OF ALLAH????

Ayesha رضى الله تعالى عنه says a woman came to have a Bayt (pledge), entered her hand from behind the curtain, Master ﷺ had a glimpse of her finger tips, said, AYESHA!!!

ASK HER TO WITHDRAW HER HAND, MUHAMMAD ﷺ CAN NOT EVEN TOLERATE TO LOOK AT THE FINGER TIPS OF A NA-MEHRAM (stranger)

WOMEN.!!! And these Zalimun put such a disgrace to the majesty of Rasool ALLAH ﷺ that ALLAH's Messenger عليه الصلاة والسلام wiped his hand over the face of that women, on her stomach, on her body.

[How did this book presented to us the invitation of Sufism and sainthood?](#) See, here we have [Fazail-e-Amaal](#), [page 356](#), Says, Abdul Wahid is a famous sufi, accidentally got a slumber attack and slept. Had a dream at night, in a dream saw, the same beautiful damsel wrapped in a beautiful silk garment said to him, 'You are sleeping? Think about me! struggle for me! He woke up and [swears](#), 'I will never sleep from today onwards' and for 40 years kept offering Fajr prayer with the ablution of Isha'a.

Three Sahabi's (noble companions) came to Rasool ALLAH ﷺ , (don't have time for details), and swore the same. One of them said, I will not sleep at night. Another said, I will not do Iftar, and the third one said, I will not get married. Prophet ﷺ hold them and said, 'I am the most fearing of ALLAH among you all! Listen and remember! The one who left my sunnah is not one of us.

A Sayyid sahib's speech on 'Says, it's a story [page no. 360](#) [Fazail-e-Namaz](#), about Sayyid Sahib, who used

to offer all the prayers with one ablution (performed ablution once) for consecutive 12 days, (ARE YOU LISTENING, OFFERED ALL THE PRAYERS WITH A SINGLE WUZU FOR 12 DAYS...!)(Must have been encountered with a tough constipation, that he did not had to excrete or urinate) offered prayers with a single wudu for 12 days and never had laid down for 15 years.(DID NOT LAID DOWN FOR FIFTEEN YEARS!!!.)

Ahle Hadith and Ahle Sunnah: the Distance, the Difference

And on [page 382](#), he writes about another buzurg, says a follower (mureed) came up to him, he offered Fajr Prayer, after Fajr started offering Nawafil (Nafil prayers) till Zuhr then offered Zuhr. After Zuhr started Nawafil again till Asar. Offered Asar and got busy in supplications, after that offered Maghrib. After maghrib started offering Nawafil. Then heard the call for Isha'a Prayers. Offered Isha'a. Poor soul kept sitting waiting, after Isha'a, Nawafil till sunrise then offered Morning prayer (fajr) and got busy in Zikr (remembrance of ALLAH). Had got a short nap incidentally, woke up, started repenting saying; ' I seek refuge of ALLAH from the eye that does not get satisfied of sleep!!' (HAS HE BEEN PRAYING OR SLEEPING??)

This teaching is not the teaching of Rasool ALLAH ﷺ!! ALLAH's Messenger visited Zainab's عنه رضى الله تعالى house, saw a rope hanging and inquired about it. he was told, ' when Zainab رضى الله تعالى عنه gets tired, she takes a hold of it, and then continue to pray'. He said, ' open it and tell her, when she gets tired, the rights of her body begins on her'!!

Says, on [page 463](#), (invitation to Sufism), Leave Quran, Do Zikr, Bash Shots of saying IL ALLAH. Says, Sayyid

Ali Bin Maimon, Its a famous tale, was a very high Scholar, was a Mufti, a teacher. He bore a pledge (BAYT) on Sayyid Sahib. That Sayyid Sahib stopped him from everything and said just bash shots of saying IL ALLAH, IL ALLAH, IL ALLAH along breathing. Turned off lights. (Inhale) what is this? LA ILAHA!! (Exhale) What is this? IL ALLAH !! LA ILAHA, IL ALLAH !! LA ILAHA, IL ALLAH!! LA ILAHA, IL ALLAH!! And kept bashing shots. Darkened the room, said made us bash shots. Once he got to know that at times he recites Quran as well. Immediately put a ban on it and said you are not even going to read Quran, just do the Zikr we have told you, and bash shots of saying IL ALLAH. Said after sometime his heart got fluency (command) over it and the heart started bashing shots. The call of IL ALLAH started to come from his heart. Now when his heart got excelled in it, said now you can read Quran!! Now when he started to read Qur'an, he visualised such things, never seen before!!!

IS THIS THE WAY OF RASOOL ALLAH ﷺ??

Ibn-e-Masood رضى الله تعالى عنه entered a Mosque and saw people doing Zikr over stones. One said ALLAH.O.AKBAR!! All said ALLAH.O.AKBAR!! He said, 'come out of this mosque of Biddati's and do not recite Qur'an here!!

Just do the zikr told to you by the moulvis. This Path is not the path of Rasool ALLAH ﷺ!!!

Its [Fazail-e-Zikr](#). Molvi Zikriya is the writer, on [page no.573](#), says, one of our Peer named Mamshaad, his death hour approached, when he was about to die the people sitting nearby prayed, " May ALLAH عز وجل bless you with the so and so blessings of the heaven". He replied, good man! Heaven had been presented before me, embellished and glorified for 30 years, but I never have taken a glimpse of it.

Why?? These Sufis believe 'Half Sufi Dervash' (Aadhi Qalandari) Rabia Basri used to say, " I may extinguish the fire of hell with the waters of heaven and burn the heaven with the fire of hell, then pray regardless of rewards.

This is the invitation to Sufism, is an invitation to Sainthood..!!!

Rasool ALLAH ﷺ, while offering took two steps forward, then moved two steps back. His companions asked, 'Why did you take two steps forth and then moved two steps back?' He replied, ' ALLAH عز وجل showed me Heaven and in the desire of it, I stepped forth. Then ALLAH عز وجل showed me hell and I drew back from its terror.'

And Qur'an states: Believers struggle in greed of the heaven of ALLAH and with the fear of hell, stays in these two states and worship ALLAH.

These beliefs that we do not need Heaven, we dont look at it, we dont desire it, are not the beliefs of Rasool ALLAH ﷺ.

Rasool ALLAH ﷺ said to the sahabi's in Badr (battlefield) 'Get up! and run for the heaven whose width is equal to the width of heaven and earth'.

Page 572 of Fazail-e-Sadaqat, invitation to Sainthood, Sufiism. Stop eating and drinking! Leave your wife and children! And go to the mountains.

Says a buzurg (they have no reference, who was he? when did he die? when was he born? what was the name? Nothing! Just ' A Buzurg') had a meeting with a RAHIB (christian), while talking (inviting him to Islam), says our Prophet Issa عليه السلام could fast for 40 days (and this can only happen through some miracle, not otherwise.) The Sufi Sahib said, and if I fast for 50 days, will you revert to be a Muslim? He said, ' What a deal. You would then be excelled from a prophet. Surely I will become a Muslim.'

Says, did not eat or drink for 50 days, kept in a state of fasting. He said, 'these fifty days were on your asking; now I will fast ten more days to it.'

TO WHICH PROPHET DOES THIS TEACHING BELONGS? WHICH PROPHET'S RELIGION IS THIS? WHICH VERSE OF QUR'AN IS A PROOF ON THIS? AND WHICH HADITH OF RASOOL ALLAH ﷺ PROVES THIS?

No, but this invitaion is against the invitation of Rasool ALLAH ﷺ. THIS is an invitation to SAINTHOOD..!!!

Listen to a reference from this [Fazail-e-Sadaqat](#), [page no.588](#). Says, Junaid Baghdadi said, our Peer Siri Saqti, nobody ever saw him lying on bed for 98 years, except for lying on the death bed. He used to pray in standing position for 18 years. (He had a back or some original lentar was fixed in it??)

Rasool ALLAH ﷺ used to say, ' I have wives, I have children, I go to them to fulfill their rights. I sleep at night! I wake up! Ayesha spread her hand over the bed to find Rasool ALLAH ﷺ, but find the bed empty. Prophet ﷺ used to sleep also used to wake up at night, offered the prayers too ... And this teaching of never lying down for 98 years, keeping awake? Offering prayers with a single ablution for 12 years? This invitation is not from Rasool ALLAH ﷺ but it's an invitation of [Fazail-e-Amaal](#), an invitation of Sufism!!!!

Its a prayer to ALLAH عز وجل that may ALLAH عز وجل forgive us for our wrong-doings, may ALLAH help us to speak and follow the truth and may help us to be saved from Mushrik and Innovators(bid'ati)..!!!

And nobody say while marrying their daughters that it does not matter, atleast he is a doctor or an engineer..... IF HE IS A MUSHRIK, MAKE YOUR DAUGHTER STAY AT HOME, GET OLD AND DIE!! BEAR THIS SHAME BUT DO NOT (TIE HER RELATION) GIVE A MONOTHEIST's (believing women) HAND IN A MUSHRIK'S HAND!!!

(SALUTATIONS)!!!!!!!

Detailed Contents

| | |
|---|----|
| Brief Reply to Shaikh Tausīfur Rahmān's objections on Fazāile A'māl | 2 |
| Downloads for further learning | 2 |
| Should we engage in debates? | 2 |
| What should we do then? | 3 |
| Shaikh Tausīfur Rahmān's ingenuity | 3 |
| Miracles of Allāh's Friends, the Walīs | 4 |
| Fazāile A'māl does not teach grave-worship | 6 |
| Acceptability of Za'if Hadīths in Merits of Deeds | 6 |
| Hadīth of Debates | 8 |
| A Gair Muqallid's Debate Manual | 11 |
| A Sample Questionnaire on Taqlīd with Answers | 13 |
| Questions with Short Answers | 13 |
| Questions with Long Answers | 13 |
| Allāh's Prophet compliments Hazrat Mu'āz upon his readiness for Ijtihād | 15 |
| Allāh's Prophet commands the common men to do Taqlīd | 15 |
| The Mujtahid Sahābah: | 16 |
| How I became a Hanafī | 18 |
| Under the Hāfiz Sāhib | 18 |
| Where is the disagreement? | 20 |
| Science of Hadīth | 21 |
| The Reward of a Hundred Martyrs | 21 |
| The Reality of Fiqh | 22 |
| Methodology | 22 |
| Six-point formula | 23 |
| Shift of Residence | 25 |
| End of Prophethood Movement | 25 |
| Zeal for Debate | 25 |
| At 'Īdgāh | 26 |
| Intention | 26 |

Ahle Hadīth and Ahle Sunnah: the Distance, the Difference

| | |
|--|----|
| Who should present the evidence? | 27 |
| Demanding a Specific Evidence | 28 |
| Faith in Prophet ﷺ or in your Stipulated Conditions? | 29 |
| A question | 30 |
| Return | 30 |
| A query | 31 |
| Visiting Again | 31 |
| Third occasion | 33 |
| A Practical Joke..... | 34 |
| After leaving the Gair Muqallid Madrasah | 36 |
| Fazail-e-Amaal ki Haqeeqat: Lecture by Sheikh Touseef Ur Rahman..... | 37 |
| Detailed Contents..... | 43 |